

The Homiletic and Pastoral Review

Cum Permissu Superiorum

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OCTOBER, 1928

Is Ours an Irreligious Age?
Shrines: Their Use and Abuse
The Inwardness of the Liturgy
"Economy" in Preaching
Meet the New Pastor
Sacerdotes Sancti

Liturgical Notes—Roman Documents
Answers to Questions

In the Homiletic Part: Sermons; Book Notes;
Recent Publications

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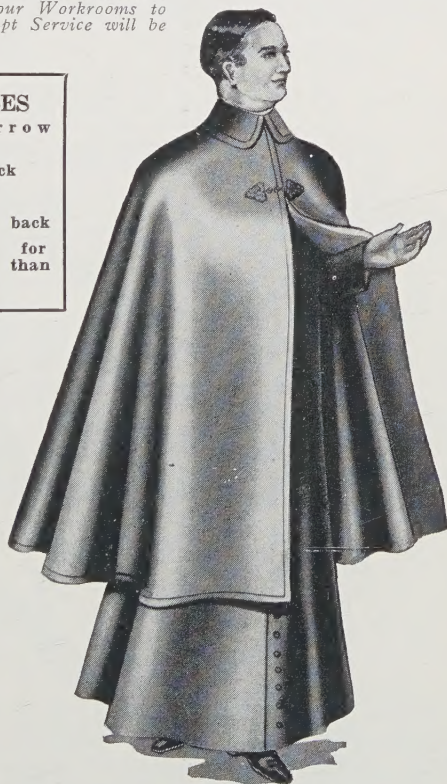
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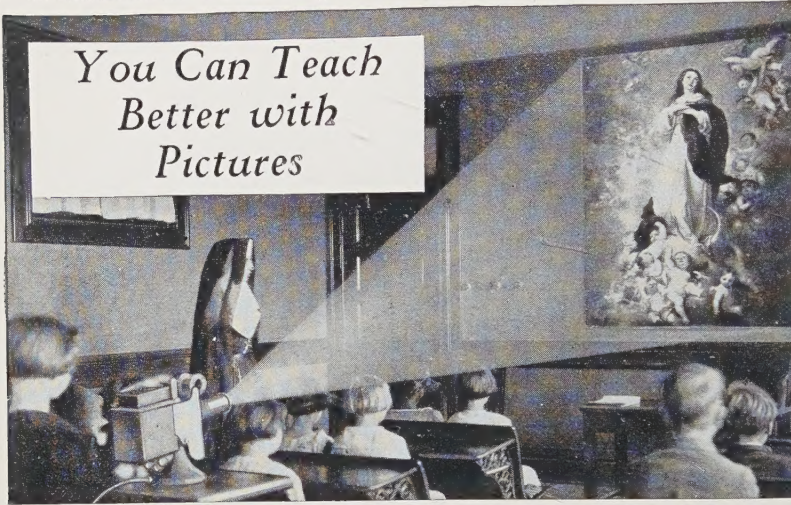


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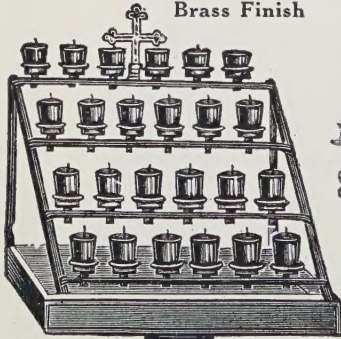
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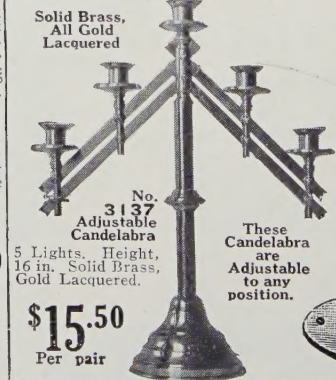
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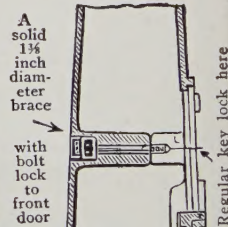
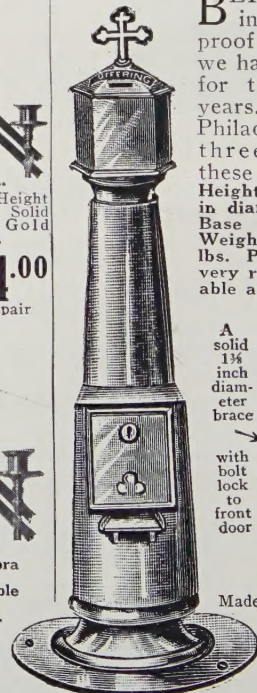


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We are pleased to submit sample of material in Red, Black, White or Purple, or a sample Cassock, for examination upon request.

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Age	Down Back	Poplin Measure	Silk Finish	Serge All Wool
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9 years	42 in.	each	4.75	each 7.00
10 years	44 in.	each	4.75	each 7.00
11 years	46 in.	each	5.25	each 7.75
12 years	48 in.	each	5.25	each 7.75
13 years	50 in.	each	5.25	each 7.75
14 years	52 in.	each	5.25	each 7.75
15 years	54 in.	each	5.25	each 9.00
16 years	56 in.	each	5.25	each 9.00
17 years	58 in.	each	6.75	each 12.00
18 years	60 in.	each	6.75	each 12.00

10% Discount Allowed on Orders for 24 or More Cassocks

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All for.....

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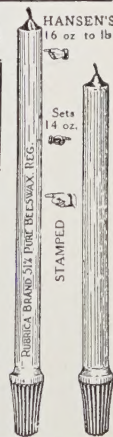
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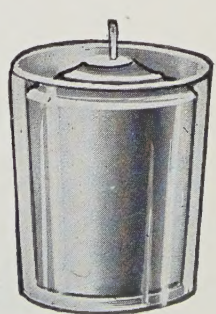
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10 Gross Lots.....	3.45	2.70	2.10	
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50 Gross Lots.....	3.25	2.50	1.80	

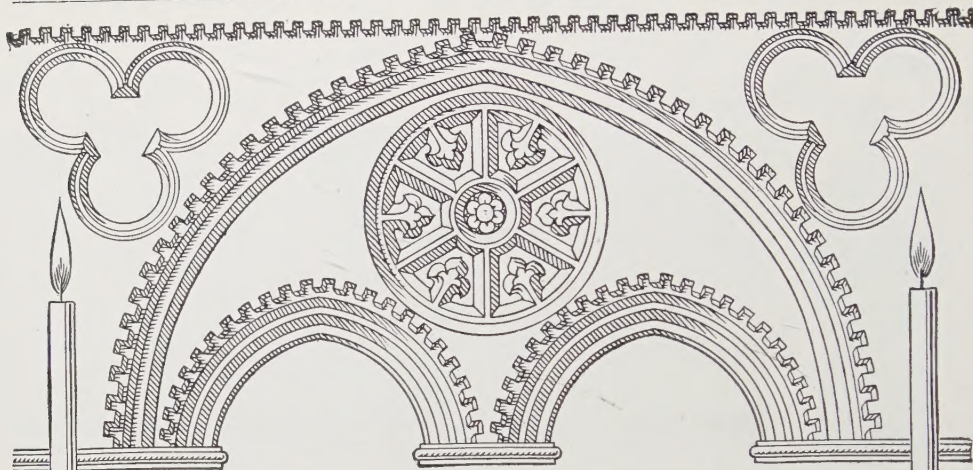
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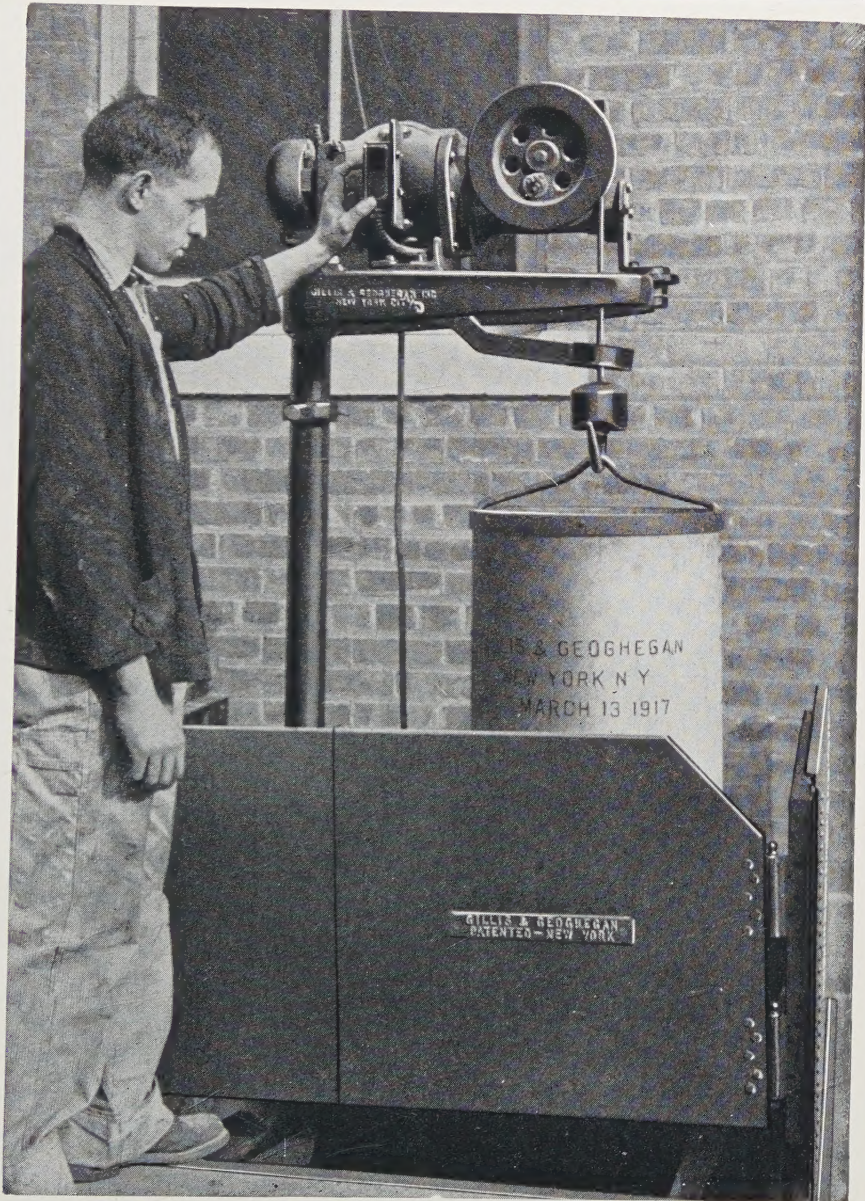
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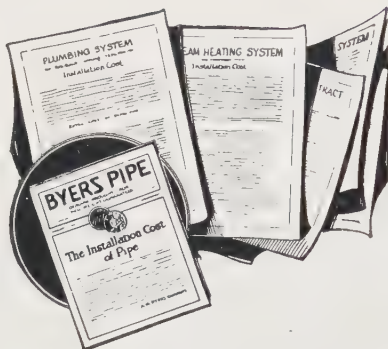
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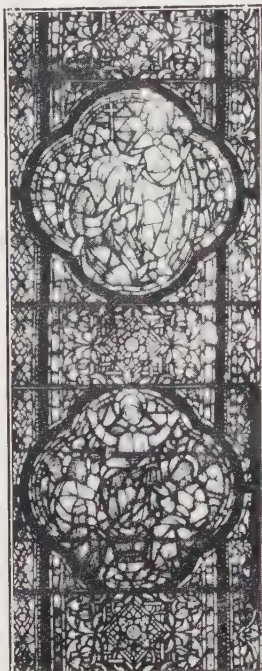
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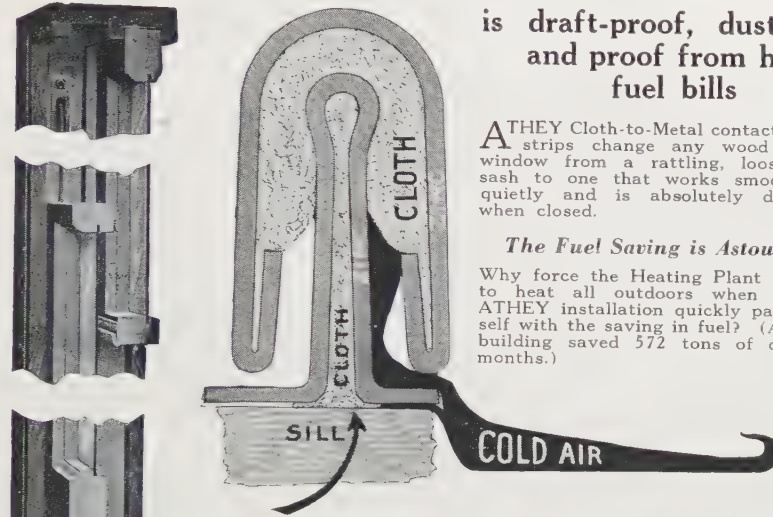
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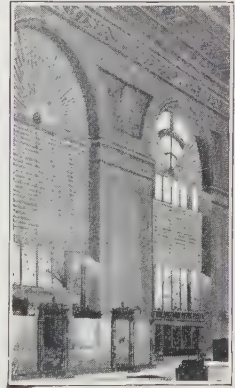


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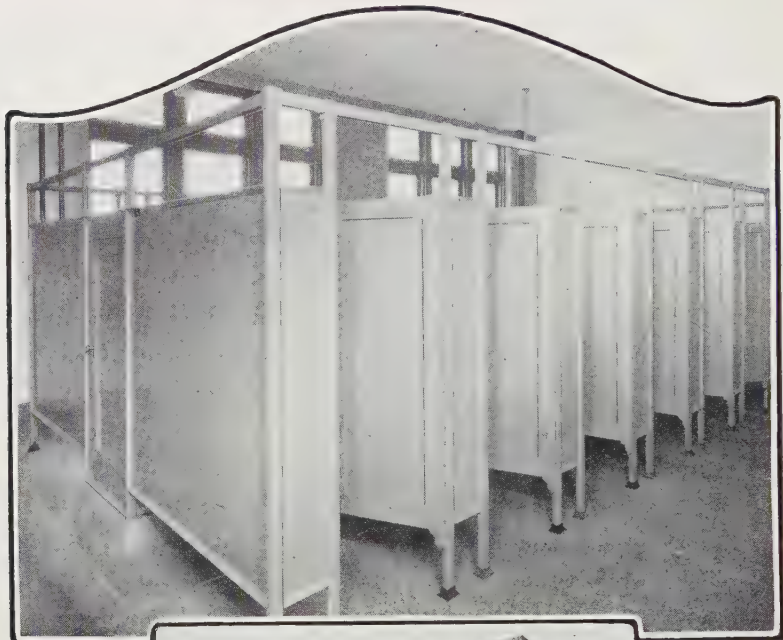
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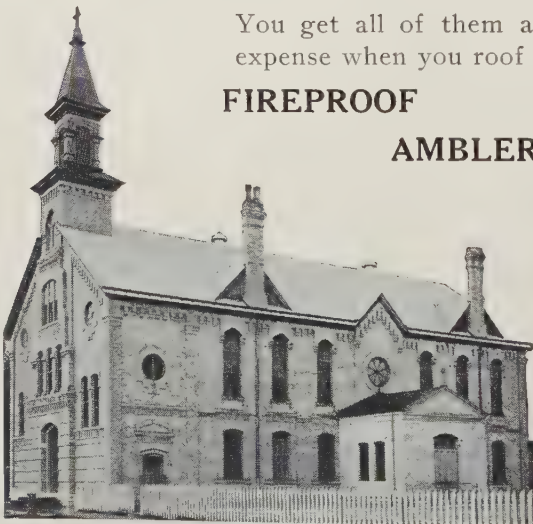
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The Homiletic and Pastoral Review

Vol. XXIX

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PASTORALIA

Is Ours an Irreligious Age?

A survey of modern religious conditions seems to lead inevitably to the conclusion that the generation to which we belong and the age in which we are living are thoroughly irreligious. With organized Christianity breaking up, with paganism rampant and materialism in the saddle, what other deduction could we possibly make?¹ Yet, this inference as to the irreligious character of our age is not justified. Contrary to first impressions, the modern world is basically religious. True, it is dissatisfied with the forms of religion with which it happens to be familiar, but it deeply feels the need of religion, and gropingly reaches out towards a religion that will satisfy its soul-hunger and meet its spiritual aspirations. The modern soul is uncomfortably conscious of a void which modern civilization, in spite of all the material advantages it offers, cannot fill.

¹Very forcibly Michael Williams describes the anti-religious currents of the day: "Our great enemy is that medley of as yet unorganized, but intensely active and formidable, forces that may be grouped under the name of the New Paganism. Materialistic science, and the purely humanistic philosophies, social systems, arts and letters, which seek to derive their sanction from materialistic science—these are the forces which are manifest in the myriad assaults being made today, from top to bottom of the social scale, against Christian ideas and ideals, Christian faith and practice, Christian morality and ethics, the family, marriage, the rights of the individual, liberty, personal property, and all the true interests of those whom Christ came into the world to aid more than others—because more than others they need God's help, through the Church which He founded for their help—the humble and the poor. Most of the greatest and most effective agencies popularizing and spreading ideas, opinions, and principles—the mental seed from which all human activities for good or for bad proceed—are controlled by this modern Paganism, and through them its infectious and destructive influences are communicated to that vast majority of the population which is not guided or controlled by the Church. A great part of the educational system, the press, the radio, the theatre, the motion picture, and hundreds of propaganda organizations are the main instruments of this fatal flood of Paganism. It threatens all that is left of doctrine or Christian practice among the denominations and sects separated from the Church, and even more directly it threatens, as I have already said, social institutions which up to this time have been basic to all forms of European and American civilization—the family as the social unit, the reasonable rights and liberties of the individual, and private property" ("Present Position of Catholics in the United States," New York).

Practically all the observers of our times testify to this spiritual hunger of the men of our age. But this hunger which torments our age, renders it so terribly restive, and makes it throw itself with such eager avidity into the pursuit of pleasure, is essentially religious in character. The irreligiousness of our generation lies on the surface; its fundamental religiousness stirs the very depths of its being. The innate religious sense which the Creator has implanted in the human heart has not become atrophied in our days, and most likely not even blunted. The modern world has no adequate, soul-satisfying religion, but unconsciously or consciously it yearns for one. It is this peculiar situation which constitutes our opportunity. The world is crying for the bread by which men live, and which only the Catholic Church is in a position to break. In vain do men turn to any other religious agency. As a matter of fact, they have found this out to their sorrow. If they do not find their way into the Church, they will perish of spiritual starvation. It is for us to assist them in their groping efforts to find the path that leads to the truth.

In a penetrating analysis of our times, Hilaire Belloc comes to the same conclusion concerning the religious state of the present day. He writes: "The world is in a condition of expectancy. It is in a condition of desire unfulfilled and of a need unsatisfied. Particularly does it lack some spiritual basis upon which to repose. There is a void, and that void is creating a demand. The question is, how and by what shall that demand be satisfied? . . . The void which I thus indicate is not only negative; it creates what engineers call a potential, that is, an opportunity for energy; just as a void in the material universe creates a potential, so does one in the spiritual order, for a void must be filled. Therefore, the emptiness of the present moment, and its unrest, have a most positive aspect which is that of opportunity. We live not only in a moment of confusion, disappointment and anger, but also in a moment of opportunity" ("The Church Today").

Father John A. O'Brien, Ph.D., quite competent to bear witness in this matter, writes with similar optimism. Speaking with special reference to American conditions, he says: "Unlike the population of the Mohammedan world, where practically no Christian penetration occurs, unlike even many pagan tribes of Asia and Africa who cling with almost fanatical tenacity to their grotesque idols, the

great majority of Americans, being unaffiliated, are openminded and susceptible to the drawing power of religious truth when properly proposed. More than half of all the people of America are starving for the bread of religious truth. Religious at heart, and in general sympathy with the strivings of religion, this vast multitude awaits but the enlistment of its interests and the captivating of its reason through the skillful presentation of Catholic truth, to start its forward march out of the wilderness into the Promised Land."³

THE UNCHURCHED NOT UNCHRISTIAN

The many who have severed their connections with institutional forms of Christianity are, for all that, not enemies of Christianity. There is nothing of the Voltairian hatred of Christianity in their mental make-up. On the contrary, they are eagerly seeking Christ, and are turning away from their churches only because they are sadly convinced that these will not lead them to Christ. Father Henry E. O'Keefe, C.S.P., graphically describes this peculiar religious temper: "As indicative of the spirit of inquiry in the science of religion, a new word has been coined to distinguish a fundamental idea: Churchianity as opposed to Christianity. Curses are hurled at Churchianity—benedictions showered on Christianity. Christ is applauded, the Church is hissed. Declamations are filed against churches, creeds, and clericalism, because they shackle and choke the freedom and essence of religion. They are charged of having wrapped around the beautiful body of religion a vesture woven of the human accretions of the centuries."⁴

Our age cannot be accused of being indifferent or hostile to religion. It is always willing to lend an attentive ear when religious problems are sincerely and intelligently discussed. The daily papers carry a department devoted to the discussion of religious topics; the

³"The White Harvest. A Symposium on Methods of Convert Making" (New York City). Notably the workingman is, though indifferent to the churches, still in his heart profoundly religious and unfaltering in his allegiance to Christ. We quote Charles Stelzle, who says: "And yet, the average workingman is naturally religious. He responds more readily to the religious appeal than does any other group. He is more orthodox than is the average American preacher. He is extremely conservative in his religious convictions. The so-called liberal churches very rarely attract the artisan. It is the old-fashioned gospel which wins him. The average workingman will promptly resent the statement that he does not believe in Jesus. He will admit that there is a great, wide gulf between the workingman and the church, but he will always express loyalty to Christ" ("Why Labor Deserts the Church," in *The World's Work*, November, 1927).

⁴"The White Harvest." The writer continues: "Is our age religious? We

popular magazines bring articles bearing on religious matters; new books dealing with religious questions pour from the press daily; even fiction is made the vehicle of religious controversy. This fact indisputably proves that our age is keenly interested in religion, for literature is the mirror of life and reflects the things about which men are chiefly concerned. Religion in our days is a live issue. Writing on "Religion in Recent Fiction," Walter V. Gavigan says: "The fiction of the last year in particular has mirrored an extraordinary interest in the problems of religion. The growing popularity of novels with a religious background has at times made me wonder just what percentage of the educated and the half-educated classes are seeking religion dressed in the pleasant garb of fiction. Certainly a very considerable number of people are at least absorbing opinions about the verities of life through the medium of the popular novel. Nor is this strange, for the novel has ever been a most effective weapon of propaganda, and just at present it is being chosen in preference to the spoken play as a vehicle of serious thought. . . . 'A Man of Little Faith,' 'Twilight Sleep,' 'The Holy Lover,' 'God and the Grocerymen,' 'Fancy Lady,' these are only a few of the many books that have come to me in the past month, reminding me of the vital interest in religion which is characteristic of our day. For one thing is certain to those of us who

cannot tell—we do not know. Yet, of this we are convinced, that if it is not a religious age, it certainly is not irreligious. What is the meaning of this recent reaction against the glorification of science, except it be a dim recognition of the higher life which moves beneath and above the material bulk? Why have the most material scientists changed their complexion of mind in relation to religion? Why have they begun to appreciate so keenly its usefulness, even while they deny its validity?" Joseph Henry Crooker views the situation in the same light. These are his words: "The two questions: Are people becoming less religious? and, Is the Church losing its hold upon the people? are not identical but dissimilar. We may at the same time answer No, most emphatically to the first, while we may say Yes, with equal emphasis to the second. If we measure human life by certain standards of intelligence, sympathy, and kindness, it seems clear that people have become more religious in recent years. Moreover, there is a great deal of genuine religion in the world today which finds no expression in or through the Church—a misfortune both to the Church and to the world. . . . A great many people have, in recent years, dropped out of the Church, because they are not interested in the things which the Church represents; also, because the things which do seem most vital to them find no place in the Church. This may be wholly their fault, but the condition is obvious and prevalent. Moreover, many people have left the Church, in order, as they think, to be more religious. They calmly tell us, and they are not a few: We are outside, not because we are irreligious, but, because we have found a larger faith and a more practical work for human good" ("The Church of Today," New York City). This seems utterly unintelligible to a Catholic, but, if we take into account that the non-Catholic pulpit so rarely presents a genuinely religious message, we can understand that people will leave such a church precisely because they want something to still the religious hunger of their souls.

are interested in a special sense in the development of the modern mind, namely, that the world in which we live is probably more concerned than ever before in the values of the inner or spiritual life. To be sure, this interest is taking the form of a very critical questioning of much that has passed for religion in the past. But underneath this questioning there can be discerned a yearning for that ineffable something which only real religion can give."⁵ This mental attitude is essentially favorable to missionary efforts. The Church welcomes the inquisitive and questioning mind; to such a mind she can find an approach. What she dreads is indifference and apathy, since the apathetic and indifferent mind offers no point where intellectual leverage could be applied. Once more, then, we can say that the present condition of the world spells opportunity in so far as the Catholic Church is concerned. It does not matter that the churches are discredited, because the Catholic Church is in a position to give what the Protestant Churches are incapable of giving.⁶

⁵ *The Catholic World*, December, 1927. A reviewer of Father R. A. Knox's recent publication, which appeared as one in a series of statements of beliefs written by exponents of various denominations, emphasizes the same point: "Father Knox, for all his originality, must feel odd in company of Miss Maude Royden and Prof. J. S. Hurley, the other writers, thus far, in the series. But it is very significant indeed that the publisher asked Fr. Knox to write a Catholic Apologetic so early in the series, for it shows that the modern world, in so far as it is interested in religion at all, is strangely preoccupied with the Catholic Church. That it is so preoccupied is amply evident, to such an extent that even non-Catholics are writing books about the Catholic Church, Catholic Saints, Catholic Shrines, and that not with the bigoted bias of the last generation, but with a sympathetic understanding which is nothing short of amazing" (*The Acolyte*, May 5, 1928). Of a piece with this is what Michael Williams says in *The Forum* (September, 1928): "The thesis I have in mind may be briefly stated as follows: primo, that Catholicism, although generally unacknowledged and unrecognized, has been, and is today, a powerful factor in American literature; secundo, that it is bound, rapidly and surely, to become a distinct element of capital importance in our literature; and in fine, that of all the elements in our native art and letters it is the one most essential to creative, permanent, and beneficial effects. . . . As instances of this influence one may cite the two recent works of fiction that have been most widely read and acclaimed. I refer, of course, to Willa Cather's 'Death Comes for the Archbishop' and Thornton Wilder's 'Bridge of San Luis Rey.' . . . It is true that certain isolated figures in Europe, such as Keyserling, Spengler, and Romain Rolland, do incline toward the Oriental prophets of passivity, but at the same time postwar Europe has brought forth another tendency, which has become strong enough to be called a concerted movement. Amid the confusion of purposes and lack of standards in the modern world, such European critics as Henri Massis, Jacques Maritain, Hilaire Belloc, G. K. Chesterton, T. S. Eliot, Papini, Henri Bremond, and Max Schuler have set themselves to rediscover old standards that are capable of inspiring new enthusiasm. They are not turning to Gandhi, Lenin, or the unchristian Orientals, but are returning to the true bases of Western civilization—that is to say, of Christian civilization—which are to be found only in Catholicism" ("The Catholic Spirit in American Literature").

GROWING PRESTIGE OF THE CATHOLIC CHURCH

The old-time prejudice against the Church is perceptibly breaking down, and the once bitter hostility towards it has almost completely vanished. We still hear the Church criticized, but that criticism is generally of a benevolent nature. As an organization, it is sincerely admired, and, when contrasted with Protestantism, it usually fares well at the hands of non-Catholic critics. The change of mind which the modern world has undergone in respect to the Catholic Church, is a truly remarkable phenomenon. This augurs exceedingly well for the future.

A recent article appearing in one of our foremost periodicals gives convincing evidence of this striking change of attitude. To bring home our point, it is necessary to quote at some length. The writer makes the following frank statements: "Among the various forms of Christianity, it is Catholicism which at present enjoys most prestige and popularity in the United States. . . . Unbelievers laud it in comparison with Protestantism. Pious Protestants do homage to it, and modernists are impressed by its lasting qualities, its success, and its solidity. A curious proof of the attraction which Catholicism has for the Protestant sects was shown in the sudden campaign begun by various denominations, including even the Baptists, for the adoption of the confessional, formerly so despised. . . . Catholicism has not involved itself in all kinds of undertakings unworthy of a religious body, as too many sects have done. . . . Individuals admire the power of its hierarchy, the precision of its doctrines and its moral definitions, while all the Protestants are ceaselessly in conflict and give the most distressing example of anarchy. . . . Moreover, in a land which is now in the midst of a sensuous and sentimental crisis, where people are shouting about art everywhere, the Catholic liturgy awakens very great sympathy. . . . The curiosity of Protestants towards Catholicism is frequently shown. . . . Agnostics in the United States have no systematic hostility towards Catholicism such as they have in Europe. Often they are even favorable. They prefer it to Protestantism, and try to use it against Protestantism. Eventually they

^e If we appreciate this point of view, we can understand how people can be unchurched without being unchristian. They desert the churches because they do not find enough of Christ and the Gospel there.

will allow it to make use of them. As a matter of fact, Protestantism as an official religion, a religion organized to watch over individual morals and to make its way into politics, annoys and wearies them. Catholicism in the United States seems to attract a good many vigorous spirits, eager for absolute truth. While Protestantism is frittering away its strength, Catholicism seems to grow more solid and strong. Thanks to this respect, and to the sympathy and the curiosity which so many unbelievers, Jews, and Protestants feel towards Catholicism, it is winning the attention of youth, in whom one feels a kind of fervor mounting.”⁷

In a sense, this lively interest aroused by the Catholic Church does not at all surprise us. In an age where everything is in flux, naturally the one thing that remains unchanged must arouse attention and compel respect, however grudgingly bestowed. Men who are tossed about on the waves cannot but cast longing glances at the rock that stands unmoved amid the turmoil. That is the position of the Catholic Church in the modern world. It must, therefore, exert an irresistible fascination on the modern mind.

It is not only in the United States that the Church draws upon itself the admiring and respectful glances of men. In Germany likewise the Church holds the center of the stage, and that by reason of its solidity in an environment where everything else has crumbled. Both the workingmen and the intellectuals are turning their eyes towards the Church. They are weary of their restiveness, and there is no haven in sight promising peace and calm and rest but the Church. Having chased after will-o-the-wisps until they are footsore, they are now looking for a fixed star whose benign light will illumine their paths. When men feel that they are sinking, they instinctively grasp for something that stands firm. The conviction is gaining ground that there is no agency that can stay the threaten-

⁷ Bernard Fay, French Exchange Professor, Columbia University, “Catholic America. Its Strength and Weakness in the Coming National Election,” in *The Living Age*, September, 1928. In the body of the article the author tells of an interview with a moving picture magnate in Hollywood, which is so charming and delightful as to merit retelling. “He told me,” we read, “that he did not reckon himself among the faithful, though he loved God deeply and often went to service in the temples. He added that Protestantism seemed to him in its death agony, whereas Catholicism alone had in it a supernatural life. I ventured to ask him why, then, if he felt thus about it, he did not choose it for his own religion. ‘Because of evolution,’ he replied, ‘if the Pope should proclaim a dogma of evolution, I should turn Catholic tomorrow, and thirty million Americans with me.’ I knew from the tone of his voice that he was sincere.”

ing disintegration, and that can prevent the world from slipping into chaos, but the Church. Dr. Mack describes how terrible disillusionment has compelled the leaders of German thought spontaneously to direct their expectant attention towards the one exponent of Christ's unadulterated and integral message. "Countless multitudes, among them many infidels," he remarks, "whose souls are depressed by the breath-taking descent into abysmal chaos, instinctively look towards us, who with genuine conviction call ourselves Christians. Christ dominates the subconscious mind even of the newest paganized humanity, and appears as the Titan endowed with divine power, as the one indispensable saviour. All realize that salvation can come only through the undiluted and complete Gospel. This, however, they know can be found nowhere but in the Catholic Church."⁸

The world of today, plunged into unparalleled confusion, needs and wants Christ's Christianity. Of substitutes it has become weary and wary. This blind groping is like a challenge to Catholics. Non-Catholics, desperately in need of spiritual orientation and religious guidance, are willing to listen if Catholics are willing to speak. We conclude with a pregnant paragraph from a pamphlet by Mr. Sheed on the Catholic Evidence Guild: "The Guild depends on the willingness of Catholics to teach and of non-Catholics to listen. And so far the willingness of non-Catholics is by far the greater; *the world without knows the Guild better and has a greater share in the work than our own people.* And this is a rare phenomenon in the history of the Church."⁹

CHARLES BRUEHL, D.D.

⁸ "Mehr apostolische Initiative," in *Theologisch-Praktische Quartalschrift*, 1928. Dr. Engelbert Krebs gives testimony to the same effect: "Not only the leaders of the working classes in this period of change and revolution seek a more substantial food for the spiritually starved soul. In the circles of the intellectuals exists the same feeling of dissatisfaction with the former spiritual orientation; hence, here also eager eyes are turned towards the Catholic Church, because it represents the only unshaken power of a purely spiritual nature in our days, which undoubtedly has much to contribute towards an inevitable reconstruction of life" ("Die religiöse Unruhe der Gegenwart u. die kath. Kirche," Augsburg).

⁹ We can also generalize the words of Father Owen Francis Dudley, spoken with direct reference to English conditions: "One thing before I finish: Every day now the deadly grip of paganism is tightening upon this nation's soul. If we go forward now all along the line, we may yet succeed in loosening its stranglehold. If we dawdle, England will be lost. Remember, we are faced by a determined enemy working against all that Christianity stands for . . . I refer to the whole hosts of rationalists, materialist scientists, philosophers and novelists who are flooding the bookstalls and shops and the press with their poisonous lies. . . . You may call me an alarmist, but I believe that nothing but open war with these rebels against God and His truth will bring the masses to their senses. The Catholic Church alone can save this land" ("The Conversion of England," in National Catholic Congress, Manchester, Official Report, 1926).

SHRINES: THEIR USE AND ABUSE

BY THE RT. REV. MSGR. JOHN L. BELFORD, LL.D.

A shrine is a place which association makes sacred. It may be a birth-place or a death-place. It may be the scene of some battle or some achievement. It may be a spot hallowed by the hand or the presence of some leader, teacher, writer, anchorite or martyr. No period of history limits this instinct in man. It is not confined to any nation. It is as long and broad as humanity. It is as deep as patriotism and as natural as friendship. Some of these shrines are patriotic, but this article deals with religious shrines, their use and abuse, and especially with the effect these abuses have on the faith of Catholics and the opinion of non-Catholics.

The Jews had their shrines. No one can read the Old Testament without feeling the spell of reverence in which the Hebrews held the Holy City and the sacred places of Palestine. The tenacity with which they keep their racial traditions and instincts is closely linked with the love they bear for the land in which their fathers lived and died, and where the glories of their race were born and laid. Zionism is a living witness to the strength and vitality of this instinct. After the lapse of almost twenty centuries, the devout Jew turns longing eyes to the far-off East, and, while he thinks with pride of the achievements of his people, longs for the day when he can see with his own eyes and touch with his own hands the places they have made memorable and holy.

Christianity has always associated the name and the work of Christ with the places in which He was born, where He performed His miracles, and especially with the spots where He held the Last Supper and where He was condemned to die, and with the *Via Dolorosa* which He marked with sweat and tears and blood as He bore the Cross to Calvary's Hill there to lay down His life "for us men and for our salvation."

The thrill which runs around the world on Christmas Day, Good Friday and Easter Sunday, comes from events, but it is associated with places. Bethlehem and Calvary have always been sacred places. One of the greatest movements the world has ever seen,

or shall ever see, was the Crusades. These majestic gestures were not always successful, but they were always great, always grand, always inspiring. They had for their purpose the rescue of the shrines of Christianity. No one can read the story of those ill-equipped and sometimes ill-starred expeditions without emotion. The exhortations of Peter the Hermit and the trumpet-calls of Bernard of Clairvaux, the figures of Richard Cœur de Lion and Godfrey de Bouillon, King Louis of France, and a thousand other valiant leaders, impress the reader in this twentieth century with something of the enthusiasm they created in the age which they aroused and inspired.

We can understand the devotion which made the warrior kneel and kiss the holy ground, and then, with a courage born of faith and zeal, hasten to battle with the infidel and hold the walls which the presence and the death of Christ had made sacred. The zeal which induced these thousands of Christian soldiers to leave their all, submit to hardships which modern warfare has abolished, and perform deeds more valiant than any modern knows, was religious zeal. It was the fruit of faith. It was aroused by men who were sent by God. It has forever established the sanctity of shrines.

But our own age is not without its shrines. In fact, they are many. Among them all, Lourdes is preëminent. It is the place where Our Lady appeared some seventy years ago to confirm the doctrine of the Immaculate Conception and to promote devotion to her whom God honored with the singular privilege of being conceived without original sin. Lourdes is far from the beaten paths of travel. It has none of the inducements of scenery, architecture, history or achievement which induce people of the world to visit other places. It is not a health resort like Vichy, Karlsbad or Wiesbaden. It is holy ground. While curiosity may bring a few, nothing but religion can account for the thousands who appear there every year. While illness and hope of relief or cure inspires a small minority of the visitors, real love of Mary and deep devotion to Mary's Son brings the great majority. Many go to Lourdes to glorify God, to praise the divine wisdom, power and goodness, of which the Immaculate Conception is an evidence, to thank the Lord for this manifestation, and to appeal to Him through Mary

Immaculate for all those favors which human nature needs and which God alone can give.

Some of our Catholic shrines are older than Lourdes. Some were old before the apparition at Lourdes took place, but none has made so general and so powerful an appeal. The great reason for the appeal of Lourdes is the miracles, which are impressive, numerous and convincing. Lourdes is the most effective answer we have for the sneering objection or observation that "the age of miracles is past." In fact, it is hard to see how any infidel or agnostic can resist the evidence that the hand of God is working in that sacred place. No imagination can appraise the value of Lourdes as a spring of devotion. No one can estimate what it has done to promote faith, strengthen religion, and comfort affliction.

But the singular glory of Lourdes and the fame of the other shrines have appealed to the greed which is one of the foul characteristics of human nature. One of the motives which inspired the hatred of Christ and ended in His betrayal and execution was greed. When He drove the money-changers and peddlers out of the Temple, He touched that pocket nerve whose sensitiveness is proverbial. They fumed and fretted when He denounced their vices, but, when He interfered with their *business*, they proceeded to kill Him. When Simon, the magician, saw the miracles wrought by the Apostles, he made overtures to buy the power which they employed and which he coveted. The worst clashes which have ever occurred between the State and the Church have been inspired by greed. While lust had much to do with the defection of Henry VIII, cupidity had more: he wanted to take away the lands and the goods of the Church. Was it not cupidity that inspired Luther? He was aggrieved because he was not commissioned to preach the Jubilee; but, while his pride was wounded, he was not insensible to the loss of the commissions he would have received on the collections.

This same spirit lives in our day. It has led to the invention of "shrines," and it is responsible for much of the commercialism which surrounds shrines real and imaginary. It is not easy to draw the line between devotion and superstition, but there are places at home and abroad where devotions are practised and promoted as a means to gather money. For example, at one of the best-known

shrines in America, the commercialism is so apparent and so scandalous that many visitors have been inspired to protest and beg those in charge to cast the peddlers out of the Temple. So far, these protests have had no effect. The peddling continues, and religion continues to suffer. Catholics are ashamed, and non-Catholics are horrified. It is a crime to gather money—even to build a church—at such a cost to real religion.

At Lisieux the same cupidity is in evidence. It appears in the parish chapel with its gilding and its electric lights; in the unseemly stimulation of curiosity to visit the house where dear little St. Teresa was born, the garden where she played and prayed, and the grave where she was laid; in the endeavor to dispose of relics and near-relics of the Saint and in the general atmosphere of the place. Real religion cries out with Christ in the Temple: "*Auferte ista hinc.*" Of course, we need beads, pictures, statues. They all promote devotion. But God is not a promoter of business. He cannot look with complacency upon traffic, when that traffic is conducted in the name of religious devotion. Relics have their place. They serve an admirable purpose. They bring the Saints close to us. They make us think about them, and they inspire us to imitate them. Through these relics God is pleased to work many and great miracles. But, surely, God does not approve of the practice of *veneration plus collection*. No one can for one moment believe that God views with approval, or even with complacency, the shocking advertisements which appear in some of our religious papers and the parish signs which appear on some churches announcing a "Great Novena," a "Grand Novena." Some are bold enough to advertise that "the relic will be applied;" and others promise quantities of spiritual benefits to the members of certain associations. If this is not commercial, what is it? Certainly, it cheapens religion, if it does not actually hurt it. It promotes superstition, and stimulates, and often justifies, criticism.

Then, there are those church shrines with candles and votive lights and blessed roses, and a dozen other ways of inducing people to contribute. Some tell the people: "To make this novena, you must buy a book containing the prayers and hymns." These books cost about four dollars a hundred; they are sold for ten to twenty-five cents each. In other places, those who make the novena must

buy nine votive lights. These lights cost about two dollars per gross; they are sold for fifteen cents each. Then, there is a collection! I wonder how many of these shrines there would be, and how many of these novenas "great" and "grand" there would be, if there were not a considerable pecuniary return. If there were no books or candles sold and no collection, would there be so much of this thing which is called *zeal* but which we fear is sometimes *mere cupidity*?

God knows we need money to build and maintain our churches, schools, and institutions. He knows, too, that our people are mean. Only one-third of the Catholics in any congregation really do their share to support religion. But is it right for us to stoop to these methods to obtain the money which we need, and which the people ought to give? Can we expect God to bless our work when it is done in this way? This generation may understand and tolerate these methods, but what will be the effect on those who come after us? Is there not here and now an unholy competition—not for souls, but—for shekels? One man sets up a statue of the Little Flower and announces weekly devotions. His church is crowded; many lights are burned; many books are bought; many votive gifts are received. Within three months, his neighbor announces the acquisition of a relic and the importation of roses which have touched the casket in Lisieux! Is not this scandalous? Does not this render religion ridiculous?

Devotion must never degenerate into superstition. It must never be made commercial. Very few of our priests ever intend anything but good, but the lure of money besets us all. In some places the need is great. In all places there is danger that the thought of the good use we can make of money may blind us to the scandal which attends the gathering.

How can we conscientiously pass the basket at Mass, even on week-days, and then urge attendance at Daily Mass and Frequent Communion? In some places there is a collection at every Mass on the First Friday and at the daily Masses in Lent. Some are so shameless as to collect at funerals! And some collect at every Mass every day. They think of nothing but money.

Collections and peddling attend many of the "shrines"—and nearly every devotion conducted at such "shrines." The use of

relics is, of course, approved by the Church. In that use we profess unqualified faith, but we do loathe, despise and condemn the contemptible practice of applying the relic with one hand and collecting money with the other.

No bishop wants to interfere with the plans and practices of his priests. So long as they observe the laws of liturgical and canonical requirements—no matter what he thinks—the bishop will be silent. But the question arises: are not some of these practices scandalous? They certainly seem to be. They are advertized like a circus. Money is made to appear at least as important and desirable as attendance. "If you cannot come, send your donation"!

Again, let us ask, would this so-called zeal exist, or would it be so great, if money were entirely eliminated from the service? Would some of these "perpetual," "grand" and "solemn" novenas be held and advertized, if there were not financial gains? Christ is our model. Is it conceivable that He would do these things, approve of them, or tolerate them? A few years ago an Apostolic Delegate expressed his horror at the abuses he saw in an unofficial tour of several countries. He even declared his intention of doing all he could to stop them.

Various devotions develop in the Church. No doubt, the Holy Spirit inspires some of them, like the Rosary, the Scapular, and devotion to the Sacred Heart. But it were blasphemy to imagine or believe that these or any other devotions were inspired to get money, and not to promote piety and its fruits.

The whole charm and the very life of Lourdes lies in its freedom from commercialism. The shops which clutter the narrow and dirty streets, the signs on some hotels and stores, are shocking. But within the grounds, in the Basilica, at the Grotto, nothing mars the air of sanctity which should and does prevail. Visiting priests will recall with veneration the saintly old sacristan of the Basilica at Lourdes, who was so ready to serve and so firm to refuse any gratuity. What a contrast he was to almost all the other attendants at other shrines, who hovered about and found a dozen pretexts to extort money from visitors!

Religion needs money. "Those who serve by the altar should live by the altar." But woe to those who perform sacred rites

merely for pecuniary reward! By all means let us cultivate devotion to God, Our Lady and the Saints, but let us keep clear of that love of money which has led many to use the most sacred things for personal and pecuniary gain. The Church can and will live and thrive without tricks, ballyhoo, or peddling. While these things can and often do appeal to some, they shame, confuse and scandalize many. In the words of Our Lord: "Take these things hence!" (John, ii. 16).

“ECONOMY” IN PREACHING

By THE RT. REV. MSGR. H. T. HENRY, LITT.D.

“Behold I send you as sheep in the midst of wolves. Be ye, therefore, wise as serpents and simple as doves” (Matt., x. 16).

I

A great clamor is raised in certain quarters against those who preach other men’s sermons, and even against those who only borrow another man’s sermon-plan or sermon-sketch. But able apologists could be quoted on the other side of the argument. And the Bishop of Hippo—most strikingly original and splendid orator that he was—constructed an elaborate argument in defence of the impugned practice in his *De Doctrina Christiana*.

Just at present I am wondering why those who become so eloquent in denouncing any kind of borrowing as an unworthy kind of deception practised in the pulpit—that “Throne of Truth,” as one of them pathetically remarks—should not have extended their indictment to cover any sort of oratorical deception in the pulpit. Instances of this are at hand. To memorize a sermon, and endeavor to deliver it by such arts as would naturally lead the hearers to consider it an extemporaneous discourse, is obviously a sort of deception. To carry notes into the pulpit and strive dexterously to hide them from the sight of others during the delivery of a carefully prepared but apparently extemporaneous discourse, so that the hearers would conclude that the sermon was really delivered impromptu, might be fairly looked upon as still another kind of deception. Where shall we stop in the well-nigh endless road of deceptions, whole or partial?

It may therefore be asked: Are such artful devices justly permitted to a preacher? Candor is to be one of his principal recommendations to a thoroughly deceitful world. Candor goes admirably with the simplicity of a dove. On the other hand, while the parish priest does not in our day confront the wolves of our Saviour’s text when he stands in the pulpit to preach to his own dear people, he has reason to fear unjust and careless—although not intentionally uncharitable—criticism even from those who consider them-

selves very friendly to him. May he not, therefore, exercise some of the wisdom of serpents?

However this may be, we find homiletic writers, Catholic and Protestant alike, passing over without adverse comment such apparent deceptions. Instead of adverse comment, there is, on the contrary, positive recommendation to practise such deceits. We may find it desirable to consider some of these recommendations.

II

In his discourse on University Preaching, Cardinal Newman declares: "While, then, a preacher will find it becoming and advisable to put into writing any important discourse beforehand, he will find it equally a point of propriety and expedience not to read it in the pulpit. I am not of course denying his right to use a manuscript, if he wishes; but he will do well to conceal it, as far as he can, or, which is the most effectual concealment, whatever be its counterbalancing disadvantages, to get it mainly by heart. To conceal it, indeed, in one way or another, will be his natural impulse; and this very circumstance seems to show us that to read a sermon needs an apology. For, why should he get it by heart, or conceal his use of it, unless he felt that it was more natural, more decorous, to do without it? And so again, if he employs a manuscript, the more he appears to dispense with it, the more he looks off from it, and directly addresses his audience, the more will he be considered to preach; and, on the other hand, the more will he be judged to come short of preaching, the more sedulous he is in following his manuscript line after line, and by the tone of his voice makes it clear that he has got it safely behind him. What is this but a popular testimony to the fact that preaching is not reading, and reading is not preaching?"

In other words, by arts of concealment or equivalent indirection, the preacher is to endeavor to make his address seem, so far as may be possible to his capabilities, something else than what it really is, in order to satisfy the popular view that reading is not preaching, and that reciting a memorized oration is hardly more so.

May not all this be fairly considered as a kind of "economy" in preaching, not altogether unlike the *disciplina arcani* practised in the Early Church? For the preacher is not misleading the people

in order to gain their applause, but in order the more effectually to gain their souls. If the hearers respond more readily to appeals that seem to come spontaneously out of the preacher's heart than to those which have been more or less coldly premeditated and memorized, the preacher merely strives loyally to meet the need placed before him by the misunderstanding of his auditory. It is that probable misunderstanding, and not his own industry in circumventing it, that should be the object of thoughtful criticism. It is true that he may have praised highly the beautiful Christian virtue of candor, but he does not, therefore, lay himself open to the charge of preaching to others a virtue in their daily lives which he himself fails to practise in the pulpit. Assuredly, he does not merit the scorching parallel placed by Newman before his traducer, the Rev. Charles Kingsley, who had declared in *Macmillan's Magazine* of January, 1864: "Truth for its own sake has never been a virtue with the Roman clergy. Father Newman informs us that it need not be, and on the whole ought not to be; that cunning is the weapon which Heaven has given to the saints wherewith to withstand the brute male force of the wicked world which marries and is given in marriage." From Newman's immortal reply let me quote merely this: "After all it is not I, but it is Mr. Kingsley, who did not mean what he said. *Habemus confitentem reum*. So we have confessedly come round to this, preaching without practising; the common theme of satirists from Juvenal to Walter Scott. 'I left Baby Charles, and Steenie laying his duty before him,' says King James of the reprobate Dalgarno; 'O Geordie, jingling Geordie, it was grand to hear Baby Charles laying down the guilt of dissimulation, and Steenie lecturing on the turpitude of incontinence'." The engineer, as Shakespeare joyously hath it, was hoist with his own petard.

The text placed at the head of the present paper is the text of Newman's sermon on "Wisdom and Innocence," preached by Newman while still a Protestant, that Kingsley appealed to in proof of his shameless charge against both Newman and the Catholic priesthood. It is a wonderful sermon, indeed, and highly appropriate to our present theme. As editors of the English classics for school use are apt to remark, it should be read in connection with our present subject.

Newman was an Anglican divine when he discussed with clarifying profundity the question of Christian economy in his famous sermon on "Wisdom and Innocence" that gave such offence to Kingsley. Newman was a Catholic when he discussed what might be termed homiletic economy. Writers on homiletics among our separated brethren denounce preachers who borrow sermons, or even merely sermon-plans and sketches. Do these writers frown on the various arts of dissimulation practised in the pulpit—arts intended to make a read or recited sermon appear like an extempore discourse, or an extemporaneous sermon appear an impromptu one?

In his volume entitled "Preparing to Preach," Professor Breed advocates extemporaneous preaching, and gives (p. 336) an abstract-plan of a sermon. He comments upon it: "What we wish to show from this abstract is that no one who had not himself prepared the sermon could possibly discover the preacher's line of thought. It is known only to himself. . . ." But why endeavor so earnestly to conceal from other folk the line of thought? What is to be gained by the concealment, unless it be the fact that the preacher has not attempted a really impromptu sermon?

Professor Broadus, in his "Preparation and Delivery of Sermons," advises against either reading or reciting sermons. A strong objection against recitation is, he points out, the difficulty of conveying the note of conviction in it. Art or artifice will hardly avail here. But he objects to the art which a preacher may use in this connection, not because it is dissimulation, but because it is ineffectual; and he permits such use of art in other places. The method of memorized recitation, he says, "may answer very well, if skilfully managed, for college addresses, for public lectures, for extraordinary orations, for any speaking in which art properly forms an important element." He argues that art cannot conceal art, and that "when a man is pleading for the life of his client, or the salvation of his country, and still more when as an ambassador on behalf of Christ he prays men to be reconciled to God, we feel that conscious art is out of place." But if, nevertheless, a master in the art which conceals art preaches sermons in such wise that, as he intends, his hearers shall think them extem-

porized, is he, or is he not, practising a sort of dissimulation in the pulpit—in the “Throne of Truth”?

III

Perhaps a sufficient answer to the question just propounded above would be simply to point to universal practice—not that universal practice can establish a principle in morals, but that ambiguities are sometimes constituted by universal practice, and the hearer, if deceived at all, is self-deceived. “Not at home” is an illustration of this. We do not feel that the highly moral Ralph Waldo Emerson sinned by deception when he skilfully placed the manuscript or the notes of a famous address behind the glasses and flowers on the banquet-table, and appeared to look down at the place casually, and not intentionally, whilst really obtaining in this way the text or thought for his following sentence. The scene of this exploit is graphically and humorously painted by James Russell Lowell in his “Emerson the Lecturer.” Lowell had previously said: “If ever there was a standing testimonial to the cumulative power and value of Character (and we need it sadly in these days), we have it in this gracious and dignified presence. What an antiseptic is a pure life!” He continues to pay tribute to Emerson’s high character, and towards the close of the article he says: “I have heard some great speakers and some accomplished orators, but never any that so moved and persuaded men as he. . . . And how artfully (for Emerson is a long-studied artist in these things) does the deliberate utterance, that seems waiting for the fit word, appear to admit us partners in the labor of thought, and make us feel as if the glance of humor were a sudden suggestion, as if the perfect phrase lying written there on the desk were as unexpected to him as to us! In that closely-filed speech of his at the Burns centenary dinner, every word seemed to have just dropped down to him from the clouds. He looked far away over the heads of his hearers, with a vague kind of expectation, as into some private heaven of invention, and the winged period came at last obedient to his spell. ‘My dainty Ariel!’ he seemed murmuring to himself as he cast down his eyes as if in deprecation of the frenzy of approval and caught another sentence from the Sibylline leaves that lay before him, ambushed behind a dish of fruit and seen only by the nearest neigh-

bors." Was not this perfect bit of elocutionary artistry a sort of dissimulation? Was it the simplicity of the dove, or something more like the wisdom of the serpent? Candor is the most outstanding feature of a noble character, such as Lowell pays tribute to in the case of Emerson. Was candor greatly in evidence here?

Only those who were nearest to Emerson could know that he was really reading or partly reciting a written discourse. He was, says Lowell, "a long-studied artist" in the art of making a deliberately cogitated and eloquently framed utterance seem like a sudden inspiration, a thoughtful glance of humor seem like a sudden suggestion, a perfect phrase seem like an unexpected guest on his lips, although the perfect phrase, or the glancing humor, or the eloquent utterance already lay written out before him on the table, ambushed behind a dish of fruit.

It is clear that Emerson, at all events, was a standing contradiction to the view of Broadus that oratorical art cannot thoroughly conceal art, for, says Lowell, "every sentence brought down the house. . . . I watched, for it was an interesting study, how the quick sympathy ran flashing from face to face down the long table, like an electric spark thrilling as it went, and then exploded in a thunder of plaudits. I watched till tables and faces vanished, for I, too, found myself caught up in the common enthusiasm. . . ." One could dwell longer on this artistic description of artistic elocution, but we must hasten to draw a helpful inference from the illustration.

IV

To those who recite the sermon they have carefully and prayerfully written it should be encouraging to know that a warm and enthusiastic delivery may make the discourse possess some of the fire of an extemporaneous sermon. Whether such arts as those employed by Emerson might properly be resorted to, may still remain a question for discussion; but the discussion would probably turn on the question, not of principle, but of the best expediency for gaining the sympathy and conviction of the hearers.

We accordingly shall not be surprised to find Mr. Hitchcock, a Protestant minister converted to Catholicity, warning the young levites who should study his volume on "Sermon Composition"

to keep the congregation in ignorance that his original plan for sermon composition is being used by the preacher. He names (p. 19) the eleven sections into which his treatment is divided, and continues: "Carefully avoid these words in the sermon, that your method may not become evident to anyone who has read of this scheme." We shall not be surprised at reading this caution, but we may nevertheless feel like asking the *Why* and *Wherefore*. The answer would probably be that the congregation is best served by allowing it to suppose that the preacher is speaking impromptu from his heart as a quasi-inspired prophet.

From the defense made by St. Augustine of preachers who, unable properly to compose a sermon or, we may justly add, immersed in so many duties that sufficient leisure is hardly found for undisturbed composition, memorize one composed by another person, we may infer that passive deception is allowable in certain cases. But the world is treated to so many cases of active deception in public speaking that we hardly smile when Chesterton tells of a gardener who heard his employer declaiming: "Mr. Speaker, had I for one moment thought of the possibility that you would call upon me this evening . . ." Chesterton's comment is, as usual, appropriate: "It takes a long time to prepare an impromptu!"

We are not contemplating, in the present paper, those who actively deceive others by anything like such an express declaration as Chesterton has described. But if it is wicked to deliver a sermon written by another man, without expressly saying so to the congregation, or if it be wicked to incorporate without acknowledgment some argument, or illustration, or phraseology from another's sermon into our own, or to write our sermon upon a plan or sketch formulated by another man for this express use of preachers (and all this has been argued against hotly by some writers on homiletics)—we may be puzzled to account for their silence in other kinds of homiletic deception such as have been referred to above. Why endeavor to conceal from our hearers, by our manner of delivery, the fact that we have thoroughly memorized a sermon which we try to deliver with an air of spontaneous inspiration of thought or of expression? Why endeavor to conceal the manuscript of the sermon, or pause apparently to discover and choose the most accurate word with which to express our meaning, or mentally select

a certain part of our sermon for a certain sort of gesturing, or do any one of the various things which might lead the hearers to a wrong impression as to our ability for impromptu or even extempore address? If it be a "sin" (as the Rev. Dr. Maule declares in his work entitled "To My Younger Brethren") to preach another man's sermon without openly declaring the fact; if it be a "fair question whether such books [namely, books or sketches or skeletons of sermons] can be honestly and wisely used" (as the Rev. Dr. Broadus wonders in his "Preparation and Delivery of Sermons"); if a preacher who should happen to insert a portion of another man's sermon into his own discourse was "exposed to more obloquy than a stealer of goods" (as St. Chrysostom declares was the case in his own day)—if passive deception is thus looked upon, why (we may inquire) should not all the forms of deception, whether in the pulpit or outside of it, be considered wrong?

I have entitled this paper "'Economy' in Preaching." The word *economy* has its theological, Scriptural, and apologetic implications. Cardinal Newman argued that the Mosaic dispensation as a whole is clearly an *economy*, as "simulating unchangeableness, though from the first it was destined to be abolished." He gives other illustrations of economy in Holy Writ—of the withholding of certain truths or of certain phases of the truth until such time as mankind should be able properly to understand the truth. Milk to babes, strong meat to men, was a part of St. Paul's economy in delivering spiritual truth to men. But, aside from these illustrations of the technicalized uses of economy, we find economy practised in innumerable relationships of life; for it would be quite impossible to live in a world where the truth, the whole truth, and nothing but the truth, must be blurted out to every passer-by at the cross-roads. Mankind feels itself entitled to practise many reticences in the interest both of oneself and of one's neighbor. "The principle of 'economy' is nothing in the world but good sense applied to the question of the best mode of bringing home God's truth to the minds of others." Thus Hutton, in his "Cardinal Newman (p. 33).

That principle may well be applied to preaching, which is an attempt to bring home God's truth to the minds of others in the most feasible manner. But preaching goes somewhat deeper than this, for it considers a main portion of its general duty to add persuasion

to the announcement of God's truth. And it is the experience of mankind that spontaneous appeal to a hearer's emotions is more successful, as a rule, than a well-reasoned argument which is merely read from a written or printed paper. The preacher asks himself: "How best may I hope to reach men's minds and hearts?" St. Augustine argued that a preacher who is incompetent to write a good sermon is permitted to use a discourse written by another man. For he is not seeking applause, but the spiritual profit of his hearers. He thinks he can best ensure this profit by using the sermon of another preacher. In the same way, a physician is not called upon to declare to his patient that the treatment prescribed has been borrowed from the wisdom of another physician's wider practice and more competent judgment. A pleader at the bar feels himself entitled to employ for his own ends the larger knowledge and skill of one of those half-spectral lawyers who never appear in court, but who provide the pleader with practically all of his learned references to legal precedent. It would be needlessly elaborate fooling to declare that the treatment prescribed for a patient, or the pleading made for a defendant, was really due to the wisdom, patience, and skill of some other man.

The preacher may, it is true, be seeking his own glory in his borrowed plumage. If so, he is an unfaithful servant. But to ascribe this motive to him in any given case may be the height of uncharitableness and of injustice. We ought rather to assume that he is seeking only the spiritual good of his hearers. But the purpose of this paper is to counteract in some fashion the unnecessary verdicts passed upon preachers who occasionally make use of the larger wisdom, the finer logic, the more persuasive appeals, of other preachers. There is obviously no "stealing" from those who write sermons for the very purpose of having them used by others, or who are only too glad to think that their own sermons can be made profitable far beyond the reach of their own voices. And—so far as one may logically infer—there is less to reprehend in such practices than in the fairly universal practice of public speakers whose manner of delivery is carefully fitted to the desire to make a written discourse sound like an extemporaneous one. For if one wishes to harp on the string of "active" deception, such happy deception is **actively intended** as a very part of the speaker's elocutionary ability.

ST. THOMAS AND THE SACRIFICE OF THE MASS (Concluded)

By JAMES BRODIE BROSNAN, M.A.

In the Mass and on the Cross, there is the same Christ. His love and all that His love embraces are the same in both. This love is ever active and always the same from the very first instant of the Incarnation. It is the informing principle of all the Saviour's virtues and actions. It is theandric and "appreciative Summus." It expresses itself in supreme reverence, obedience, satisfaction, sorrow for sin, etc. Hence, Christ and His interior sacrifice are always numerically one and the same. The outward expression of this inner sacrifice is always the same, and always through Christ's Human Nature—either through Christ's Human Nature alone, or through Christ's Human Nature when sufficiently conjoined and related to something else unto this expression. Although no *outward* expression can adequately convey Christ's love and all embraced by that love with reference to God and man, yet its highest divinely approved expression on earth is the Cross, either in itself (where Christ's Human Nature alone gives the whole outward expression) or in the Eucharistic Sacrifice (where Christ's Human Nature, sufficiently conjoined and related to the species of bread and wine, gives the very same outward expression of Christ and His inner Sacrifice as His Human Nature alone gave on the Cross). The Eucharistic expression is divinely approved, and of course, although in meaning and contents exactly the same as the Cross, yet the outward manner utilized to convey all this to men is without blood-shedding and herein different. Clearly then in the Eucharist and Mass, Christ is what the Mass or Eucharist expresses, and so the Eucharistic celebration is a complete Sacrifice. "It must be said that, in preference to other Sacraments, this Sacrament has this (excellence), that it is a Sacrifice" (*Summa*, III. Q. lxxxiv, art. 7, ad 1). Thus, the confecting¹ of other Sacraments is an act of divine worship; the confecting of this Sacrament alone is an act of supreme worship or sacrifice ("Sacrifice of the New Law," pp. 204-205). St. Thomas ex-

¹ "Confecting" is a theological term, not yet English, equivalent to the essential act of putting together or producing a Sacrament.

plains: "The confecting of this Sacrament (and Sacrifice) is not in the eating by the faithful, but in the consecration of the matter. The representation of the Lord's passion obtains in the Consecration itself of this Sacrament (and Sacrifice). Herein the Body must not be consecrated without (the consecration of) the Blood" (*Summa*, III, Q. lxxx, art. 12, ad 2-3).

Note the delightful accuracy of St. Thomas. Consecration, not simple blessing, makes a "holy thing"; sacrificial consecration makes the peculiarly "holy thing"—Sacrifice. Here "wheaten bread" and "wine of the grape" (the matter by the double consecration) are, through transsubstantiation, made into the Body and Blood of Christ, while in the very act of consecrating the remaining species of bread and wine are so conjoined and related to the Body and Blood of Christ—although each remains what it is—as to coalesce into the one peculiarly holy thing, the Eucharistic Sacrifice. Christ is here what He expresses. In the double act of consecration, He expresses the active Sacrifice of the Cross, and therefore He is the active Sacrifice of the Cross: in His continued presence under the Species after consecration He expresses the passive Sacrifice of the Cross, and therefore he is then the passive Sacrifice of the Cross, or the Sacrament containing for us all the fruits of the Cross. Further, consecration makes the "holy thing" fit and capable of the office for which it was consecrated. Consecration by Holy Orders makes a person not only to be a priest, but also able validly to function when duly performing the office of a priest. Even so, sacrificial consecration not only makes the external thing to be the sacrifice, but also, *positis ponendis*, able validly and duly to function in the sacrifice itself. One can, therefore, understand why "the representation of the Lord's Passion takes place *in ipsa consecratione*."

From this it follows at once that Christ is immolated in the Eucharistic Sacrifice: "Christ was once immolated in Himself, yet He is daily immolated in this Sacrament (and Sacrifice)" (III, Q. lxxxiii, art. 1, *Sed Contra*). It is said "in Himself," because "Christ has not the same state of existence (*esse*) in Himself and the same state of existence under this Sacrament, for when we say He has a state of existence under the Sacrament, there is specified a relation of Himself to the Sacrament" (III, Q. lxxvi, art. 6).

St. Thomas proves that "Christ under this Sacrament" is immo-

lated in these words: "The celebration of this Sacrament (and Sacrifice) is called an immolation for a twofold reason. Firstly, because . . . images are accustomed to bear the name of what they image; thus, looking at a picture . . . we say: 'This is Cicero.' Secondly, because, with reference to the effect of Christ's Passion, through this Sacrament (and Sacrifice) we are made partakers of the fruits of the Lord's Passion. Wherefore, in a certain dominical *Secreta* prayer, it is said: 'As often as the Commemoration of this *hostia* is celebrated, may the work of our redemption actively operate (*exercetur*).' . . . It is peculiar to this Sacrament that in its celebration Christ is immolated" (III, Q. lxxxiii, art. 1, c).

Immolation, as already observed, so conjoins the victim with the divinely approved and due expression of the interior sacrifice that the victim in this expression contains and is the outward sacrifice. To this purpose, St. Thomas here tells us, the celebration makes Christ Himself really present as an image of the Passion, really operating and really making us partakers of the fruits of the Passion. Now, an image is derived and is perfect in proportion to its "equality" with what is imagined. The image here is derived from the Cross. Its "equality" with the Cross here consists in the numerically same Christ and the numerically same interior sacrifice, which are made really present with the same outward meaning as on the Cross; while this same Christ with His interior sacrifices are made really operative by the one and numerically same love and numerically same theandric action of Christ. All these are so related to the accidents of bread and wine, by the words of consecration and by the priest, as to show outwardly to men according to divine institution and approval that Christ and His interior sacrifice and all the fruits and merits of the Cross—fruits and merits that Christ always possessed—are here and now actively and passively really and truly present, really and truly operating, really and truly making us participators of the same. The fruits of the Cross are supreme worship, reverence, superabundant satisfaction, redemption and reconciliation for the world. The Eucharistic Celebration makes them all present, and shows sufficiently in an outward manner that they are all present here and now, bearing the same outward meaning to men. In the Mass, therefore, the Victim, interior sacrifice, supreme worship, reverence, outward meaning, etc.,

of the Cross are really and truly, actively and passively present, here and now. Because they are really present, no wonder that the Church, in the dominical prayer above cited, begs that her children may have the due dispositions, that by faith and charity—or further, by a proper reception of the Eucharist—they may be so united to Christ that the fruits of the Cross and “the work of redemption may actively operate in them.” It ought to be amply clear now that Christ is really immolated in the Eucharistic Consecration, and that He is and offers there the Cross Sacrifice, though He does so without actual blood-shedding. Now, this doctrine of St. Thomas is precisely the doctrine taught at Trent. “In this divine Sacrifice, performed at Mass, that same Christ is contained and immolated without blood-shedding” (Sess. XXII, cap. 2). The evident perfection of the “image” of the Cross found in the Mass, leads at once to the conclusion that the Cross and the Mass are identically and numerically one and the same Sacrifice, which the Mass makes present at innumerable times and places in the Eucharistic manner, whilst the actual manner of the Cross itself (actual sufferings and death of Christ) may never again be made present. Because of the great difficulty for many minds here, a further elaboration of this conclusion is pardonable. St. Thomas puts the objection; “If Christ be offered but once, how can we offer Him daily?” “We do not say that Christ is daily crucified and killed, because both the acts of the Jews and the punishment of Christ are transitory. Yet, these things which carry with them Christ’s relation to God the Father, are said to be done daily, such as to offer, to sacrifice and the like. On this account that Victim is perpetual, and was once offered by Christ in this manner, that it might be offered daily by His members” (*IV Sent.*, 12, in *Lit.*; cf. also *Comm. in Heb. x*, Lect. 1, p. 393).

Here, “these things which carry with them Christ’s relation to God the Father are said to be done daily.” These are perpetual and change not. The acts of the Jews and Christ’s sufferings and death—which carry with them Christ’s relations merely to men—are transitory, and are not perpetual. Thus, the things conjoined and related to the victim to give each outward expression of Christ’s Sacrifice to and for men are transitory things that pass away. The punishment of Christ passed away; the species of bread and wine

pass away. Outward sacrifices are for men (II-II, Q. xxx, art. 4, ad 1). Men too pass away. Yet, the outward expression of the one Sacrifice makes the one Sacrifice really and truly and repeatedly present for each generation.² Each expression is adequate and transitory, because the elements utilized unto its expression are adequate and transitory. The *hostia* is *perpetua*, says St. Thomas; any given outward expression of it is transitory and may be repeated, but yet only as giving the outward meaning itself of the Cross, and therefore only according to the rite Christ instituted and Himself actually employed therefor; and indeed, too, only by those empowered by Christ to make the *hostia perpetua* really present in this repeated outward expression. Now, had Christ never died and never given the Cross-outward expression of this *hostia perpetua*, humanly speaking, the Eucharistic expression of itself would not be sufficient to convince men of all that Christ and His love are—of all that His relations to God effect and obtain for men, of the terrible malice of sin, of the justice and love of God, etc. The world might say: "Christ showed that He would die for us, and that His Father required Christ's death because of the world's sin. Yet, if this be all true, why did He not die, etc.?" This, however, the world cannot say of the Cross. Christ is here displayed to men with all that He is—with His relations for them to God the Father. In a manner that is the most convincing human proof of the supreme love, obedience, reverence, etc., He offers in their stead to the Father the superabundant satisfaction He is making for sin, while showing in His Sacred Humanity the dreadful malice of sin, which He is ousting forever in this very act of reconciling all sinners with God. Clearly, Christ on the Cross has a power with men of dispelling and removing all doubt of His genuineness, of dissipating prejudice, etc.,—a power that the fact alone of His being the God-man, or that the mystery of the Incarnation, viewed simply as such, did not give Him. To the Cross, then, God attached the salvation of the world. Yet, God wished that the sufferings and death of the Cross should not be repeated, but that all their force and expressiveness should, with the actual presence of the *hostia perpetua* and its rela-

² "This idea is found in Paschasius Radbert (*De Corpore et Sanguine Dmi.*, p. 1295) about the middle of the ninth century, and in the writings of many other later theologians.

tions to the Father, be communicated to and shown forth in the celebration of the Eucharistic rite to the end of time. Briefly, as Christ's priesthood is caught up (so to speak) and made really present and alive through the instrumentality of Christ's subordinate priest, though the Supper and the physical fact of Christ the priest at the Supper have passed away, so too the whole Sacrifice of the Cross is caught up and made really and truly active and present through its subordinate instrument, the Eucharistic rite and celebration, though the physical facts of the Cross³ and its sufferings have passed away. Now, as it is evident that the principal and subordinate agent do one and the same thing in their union as one sufficient cause, so likewise it is clear that the Cross and its subordinate instrument, the Eucharistic rite, offer to God one and numerically the same identical sacrifice. The Eucharistic Celebration, therefore, is an "image" of the Cross as perfect as possible, being an "equality" in everything save in the manner of offering. This seems the profound reasoning of St. Thomas. What he says of the words of Consecration, which he expressly calls an instrument (III, Q. lxxix, art. 4, ad C), may be said of the whole Eucharistic rite, of which those words are a portion:

"The priest pronounces these words (and performs the whole essential rite) in the person of Christ, from whom they receive their power, to show that they have the same efficacy now as when Christ pronounced (and performed) them. The power indeed, conferred on those words (and on the whole essential rite), grows not less either by diversity of time or by variety of ministers" (*Comment. Cor. xi*, p. 341). St. Thomas states elsewhere: "Since these words are pronounced in the person of Christ, by His mandate they acquire instrumental virtue from Christ, even as His other deeds (*facta*) or sayings possess instrumentally a salutiferous virtue" (III, Q. lxxviii, art. 4, ad C).

The *hostia perpetua*, therefore, is Christ and His relations to God the Father (wherein Christ's theandric love secures that everything is in perfect accord internally with God's will and decree), and is expressed externally, sufficiently and correctly for men in sacrifice, according to God's same will and decree by accepting and relating

³ *I.e.*, as regards the presence of Christ there, and the events there merely as physical facts.

to Christ such things as have been ordained unto the due outward expression and constitution of this outward sacrifice. That God is the First Cause in the Mass⁴ is therefore clear, as also that here He is ever carrying on the work of men's salvation. There is every reason likewise to believe that this teaching of St. Thomas was the teaching in the minds of the Fathers of Trent, who wrote: "No sufficient argument (*causæ*) can be adduced why the Eucharist which priests by the sacred blessing . . . confect and offer to God, ought not be called a true and proper Sacrifice" (*Sch. Ref.*, 1552).

These lines of Dante might aptly be applied to the Mass :

*"Giustizia mosse il mio alto Fattore,
Fecemi la divina Potestate,
La Somma Sapienza e il primo Amore."*
(*Inferno*, Cant. III, 4-6).

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By ERNEST GRAF, O.S.B.

I. Sacerdotes Sancti

I. PHILOSOPHY AN INADEQUATE GUIDE FOR LIFE

There may have lived many a better man than Aristotle, but it would be a bold thing to affirm that there ever existed a wiser one. When we consider the preponderating share that his philosophy has had in the formulation of Christian theology, we are driven to the conclusion that this pagan was raised by Divine Providence for the express purpose of providing Catholic dogma and theological speculation with a finely minted intellectual coinage by which these might pass into currency without fear of being confounded with the baser metal of the coiner.

Nevertheless, wonderful as was Aristotle's wisdom, he was yet ignorant of that which it is most necessary to know—namely, the purpose of life. It is said that, when this finely endowed man lay on his death-bed, he gave utterance to the following melancholy confession, in which he summed up his whole existence: "Amid doubts I have lived and in fears I die. Whither I am going, I know not. O Thou, Cause of all causes, have pity on me!"

For the sake of Aristotle let us hope that at least the last-named sentiment is historically true. But what a dismal admission of spiritual bankruptcy! So this is all that even an exceptionally brilliant mind can achieve! Doubts all through life, and that about the most weighty problems; fears at the last because of the tremendous and unknown beyond which casts its gloomy shadow upon the present world.

Such is not the state of mind of even the youngest child in our elementary schools, when it knows the first two or three questions of the Catechism with their answers: though of the utmost simplicity, yet these contain the solution of the weightiest problem that vexes the mind of man. Still less is there room for the slightest uncertainty in the mind of a priest on such a matter, for he is a specialist on the subject. No man has so constantly on his lips the

words, "God, eternity, endless bliss or woe," as the priest. It is his mission in the world to keep alive and ever fresh the knowledge and practical application of the fundamental truths that give meaning and purpose to our life. It is the knowledge of these truths that enables a man to keep his balance in days of prosperity, and prevents his being utterly swallowed up by the slough of despond when things go ill with him. Every priest, be he a purple-clad prelate or the humblest of country curates, is a sign-post on the road along which mankind travels on its journey from time to eternity. However, whereas the sign-post by the roadside merely points the way whilst itself remains stationary, it would be the height of folly and a most lamentable tragedy were a priest to content himself with the rôle of one who shows the way which he lacks the courage to walk himself. For this reason it would be more true to say that a priest should be a guide rather than a sign-post—one, that is, who leads and thus encourages others to follow in his wake. Hence, it is of the utmost importance that we ever keep before our eyes the tremendous issues of life and death, lest we too share the fate of those of whom it is written: "Man knoweth not his own end; but as fishes are taken with the hook, and as birds are caught with the snare, so men are taken in the evil time, when it shall suddenly come upon them" (Eccles., ix. 12).

II. CALLED TO BE SAINTS

What then is the purpose of our existence, and, more particularly, what is it that both God and the Catholic Church demand from us priests? Obviously a priest, like every other man that is born into this world, is made to know, love and serve his Creator in this life where God is known by faith, dimly and enigmatically, until the moment comes when the scales shall fall from our eyes and we shall clearly see what we have believed and enjoy the intimate and direct experience of that which is now the object of our hope and aspiration. However, no one will deny that more is asked of the clergy than of the laity, though, assuredly, the ideal set before God's people is lofty enough, for the words of St. Peter are addressed to all the faithful indiscriminately: "According to Him that hath called you, who is holy, be you also in all manner of conversation holy:

because it is written: 'You shall be holy, for I am holy' " (I Pet., i. 15, 16; Levit., xi. 44).

Whenever our Holy Books make mention of the priesthood—even of the figurative priesthood of the Old Law—they invariably sound the note of holiness: "They shall be holy to their God and shall not profane His name, for they offer the burnt offering of the Lord and the bread of their God: and therefore they shall be holy" (Levit., xvi. 6). If the offering of goats and oxen, or that of bread and incense, required personal holiness from those who were called to these duties, what purity of life, what holiness of mind and heart, will not God seek in those who are made the sharers of Christ's very own priesthood, and whose daily life is an experience scarcely second to that of those privileged ones who heard with their ears and saw with their eyes, and looked upon, and their hands handled the Word of Life (I John, i. 1)! We have been in the mind of God from all eternity—for untold ages before we appeared on the stage of this world. When we at last stepped on the scene, what rôle is it that we were called upon to play? For it goes without saying that, even as we are here solely through the will of God, so it is our bounden duty to do the work allotted to us. Now, this is the divine plan as stated by St. Paul: the Father of our Lord Jesus Christ, who has blessed us in Him with all manner of spiritual blessings, has likewise "chosen us in Him before the foundation of the world, that we should be holy and unspotted in His sight in charity" (Eph., i. 3).

This eternal predestination is common to all men. Yet, without a doubt, just as the eternal decree of God by which He called us into existence included, in addition to all the other gifts of nature and grace, our priestly vocation, so we are surely called to a degree of personal holiness in keeping with the singular dignity so freely bestowed upon us. This is so very obvious that there can be no need to labor the point: even those who may not have kept up the fervor of their youthful years are fully aware of the dreadful anomaly between their worldly life and the august functions to the discharge of which their life is dedicated. What the Church demands and expects from her priests, is emphatically stated in many of the prayers which accompany and enhance the rites by which we receive the various Orders. Thus, in particular at the ordination of priests

the bishop prays that God would put anew into their hearts the spirit of all holiness: *innova in visceribus eorum spiritum sanctitatis . . . eluceat in eis totius forma justitiæ*. That is, may their lives be to the people of God a pattern of all justice and holiness.

When one studies attentively the liturgical texts of the Pontifical, one cannot help being struck with the persistence with which the Church returns again and again to the idea of priestly holiness. It would almost seem as if the consecrating prelate were loath to let the young priest withdraw from the sanctuary without a parting admonition and exhortation to holiness of life: *studete sancte ac religiose vivere atque omnipotenti Deo placere*.

But why pile up arguments in order to prove what no one calls in question, for the most elementary sense of the fitness of things brings home to all of us that the holy ministry entrusted to us demands holiness of conduct on our part? What a frightful disruption of our whole moral life it would be if day by day there were to be within ourselves a clash between what we are called and what we are in our personal life! If, on the one hand, we were the ministers of Christ and the dispensers of the secret gifts of God to men, the mediators between earth and heaven and the saviours and sanctifiers under God of the souls of men, while, on the other hand, we were to live lives of callous indifference, maybe, of utter insensibility to every supernatural influence! What a tragedy such an existence would be! It would give the lie to our whole personality, and make of us the most pitiable shams imaginable, for outwardly and in the eyes of men we should have the appearance of leading a more perfect life, whereas in reality we should be worse off than the laity, who do not daily and hourly move amid holy things as we perforce do.

II. WHAT IS HOLINESS?

Let us now examine more closely the intimate nature of holiness or sanctity. Everybody has some vague notions of it, and is convinced that it is a beautiful thing and eminently to be desired. But we want to have accurate ideas about it. St. Thomas, with his usual clearness, gives us an admirable definition of sanctity: "The word *sanctity*," he says, "seems to have two significations. In one way it denotes purity, and this signification fits in with the Greek, for

ἄγιος means *unsoiled*. In another way it denotes firmness, wherefore in olden times the term *sancta* was applied to such things as were upheld by law and were not to be violated. Again, in Latin this word *sanctus* may be connected with purity, if it be resolved into *sanguine tinctus*, since, in olden times, those who wished to be purified were sprinkled with the victim's blood. . . . In either case, the signification requires sanctity to be ascribed to those things that are applied to the divine worship. . . . Purity is necessary in order that the mind be applied to God, since the human mind is soiled by contact with inferior things. . . . In order for the mind to be united to the Supreme Being, it must be withdrawn from inferior things; and hence it is that without purity the mind cannot be applied to God. . . . Accordingly, it is by sanctity that the human mind applies itself and its arts to God. . . ." (II-II, Q. lxxxii, art. 8).

Here we have a description of created sanctity which leaves nothing to be desired in respect of either clarity or fulness. All created sanctity is but a shadow, a pale reflex of the uncreated, infinite holiness of God, who alone is holy in the fullest sense of the word: *Quoniam tu solus sanctus*. Like all those other attributes by which we conceive the Divine Nature, sanctity is not a quality superadded to it, by which it would, as it were, receive its last perfection and beauty. God is holy by nature—by being what He is. Sanctity, as we have learned from St. Thomas, consists in a certain purity which is the result of aloofness from all that is low and sordid, or that savors of limitation and imperfection. Hence, God's holiness is only another aspect of His admirable transcendence. All about Him is holy, since He is the sovereign good—the Good in fact: *nemo bonus nisi unus Deus* (Mark, x. 18). In Him there can never be opposition between principles and actions, seeing that His will is the final standard of all righteousness. Hence it follows that our holiness depends on how much we draw nigh unto God, for which reason the Apostle exhorts us to be "followers of God, as most dear children."

Holiness in men and angels may be looked at from a twofold point of view: first, as something *static* or as an entitative quality, and again as an attitude to life—in fact, as a life. The root or essential cause of our sanctification is that grace of God whose

proper name is precisely derived from the fact that it sanctifies us. Whosoever possesses sanctifying grace, possesses holiness at least in its root or seed. On the other hand, sanctity is a life, a line of conduct, an attitude towards God. Hence, he is holy who, in the measure that is within the compass of a creature and according to the supernatural helps given to him, seeks to be in all things "a follower of God"—or, in other words, to bring his thoughts and actions in line with the unchanging standard of purity and holiness which is the holiness of God.

We are here very far from the vague religiousness of one of those whom secularists would fain hold up as a pattern of what a "lay" morality or pure ethics may do for a man. Lord Morley was a follower of Stuart Mill, and to the last he remained true to a system of thought which, in the name of philosophy, would forbid men to raise their eyes above the world of sense-experience. However, he was a thinker, and hence he was not without intuition, as may be judged from the following lines: "We are told that, historically considered, the *Imitatio* is to be viewed as a final summary of the moral wisdom of Catholicism; that it is a picture of man's moral nature; that it continually presents personal moral improvement as the first and constant aim of every individual. I do not say that any of this is untrue, but is *moral* the right word? Is not the sphere of these famous meditations the *spiritual* rather than the *moral* life, and their aim the attainment of *holiness* rather than moral excellence? As, indeed, another writer under the same head better expresses it, is not their inspiration 'the yearning for perfection—the consolation of the life out of self'? By holiness do we not mean something different from virtue? It is not the same as duty . . . it is a name for an inner grace . . . an instinct of the soul by which, though knowing of earthly appetites and worldly passions, the spirit, purifying itself of these, and independent of all reason, argument, and fierce struggles of the will, dwells in living, patient and confident communion with the seen and unseen God. In this region, not in ethics, moves the *Imitatio*" (cfr. *The Times Literary Supplement*, September 27, 1923, London).

Here we have much that is well and truly said, though we do not identify ourselves with every word of this fine passage. Sanctity is not to be dissociated from ethics: that is obvious, for only he

can be acceptable in God's sight who does the will of the Father, as made known in the Commandments and through the voice of conscience. But all this must be transfigured, so to speak, and receive its real value from Charity. Hence the Apostle, after saying that we must be followers of God, adds at once "and walk in love," just as elsewhere, when unfolding the secret plans of God for mankind, he declares that it is charity that makes us holy and unspotted in His sight (Eph., i. 4). There is no need to quote the well-known description of charity to be found in I Corinthians, xiii. Without this essential holiness all else is of little avail; in fact, without it all manner of good works profit us nothing unto eternal life.

IV. CHRIST'S PRAYER FOR HIS PRIESTS

"A High-Priest, holy, innocent, undefiled, separated from sinners, and made higher than the heavens" (Heb., vii. 26). Such is St. Paul's description of our beloved High-Priest, Jesus Christ. But, since our priesthood is a share in His, we are bound to conform, as nearly as is possible for human weakness, to the divine Model.

Priesthood and holiness are concepts that seem to include each other. A priest who deliberately lowers his ideals runs the gravest risks. A priest who does not live in purity and holiness, is no better than a wretched caricature of a man. Even the world is shocked at the sight of so useless a being. It has been well said that "men outside the Church regard a priest's life as unnatural. Normally it is not unnatural, but it may become so. A priest's life becomes unnatural when he ceases to pray—I do not say to *officiate*, but to *pray*" (Rickaby, "Waters that go softly," p. 77). The same shrewd observer adds: "An unnatural life, if attempted, is apt to sink below the level of natural goodness. The priest must live in the supernatural order by prayer and meditation, or look to become a moral wreck."

Sanctity and priesthood go hand in hand. Our Lord teaches this by word and action. On the eve of His Passion the Divine Pontiff held the first ordination ever held in the Church when, at the conclusion of the first Mass celebrated by Himself, He gave to the Apostles power to do even as they had seen Him do. At the close

of this sublime yet infinitely simple ordination, the ordaining Pontiff stood before His disciples, with eyes and hands lifted up to heaven. In that hour there welled up from the depths of His divine Heart accents such as human lips had never uttered, and human ears had never heard before. Is it possible to read and ponder, without tears of tenderest emotion, those outpourings of the Heart of Jesus of which we too were the objects? *"I pray . . . that Thou shouldest keep them from evil . . . sanctify them in truth. . . . And for them do I sanctify Myself, that they also may be sanctified in truth. And not for them only do I pray, but for them also who, through their word, shall believe in Me"* (John, xvii. 15, 17, 19, 20).

The prayer of Jesus could not be in vain! The prayer of the Eternal Priest according to the order of Melchisedech for the long line of priests, His fellow-priests, among whom we too have the incredible privilege to be ranked! Alas, that we should be able to say and think so stupendous a thing of our poor selves, and yet remain so cold, and often so mean, in the service of the altar of the Lord! Let the thought of our Lord's prayer for us, in that solemn hour of His life, fill us with a holy and even a bold trust in the power of His grace, for His request was granted: *"Ego sciebam quia semper me audis"* (John, xii. 42). If we fail to be saints, it is not because Jesus did not think of us, pray for us, merit grace for us. He did this two thousand years ago—but there is no time before Him who "inhabiteth eternity." Surely, we shall never forget that, on that Thursday night whereon He was betrayed, the Son of God saw us individually as those to whom He would communicate His own priesthood, and that He pleaded with the Father that we too might be holy priests.*

*The next article of this series will deal with "God our Creator."

LAW OF THE CODE

BY STANISLAUS WOYWOD, O.F.M., LL.B.

On Benefices

UNION OF PAROCHIAL BENEFICES WITH RELIGIOUS HOUSES

If a parish is united to a religious house only with reference to the temporal goods of the parish by authority of the Apostolic See, the religious house has the right to the income of the parish only (not the spiritual administration), and the religious superior must present to the local Ordinary a priest of the secular clergy to be instituted by the Ordinary as pastor, and an appropriate portion of the income of the parish is to be assigned as the pastor's salary.

If, however, a parish is united to a religious house in full right (*pleno iure*), the parish becomes a religious benefice and the superior of the religious organization can nominate a priest of the religious organization as pastor of the parish, but the local Ordinary has the right to approve of the choice and to institute him as pastor, and such a pastor is subject to the correction and visitation of the local Ordinary in those things which pertain to the care of souls, according to Canon 631 (Canon 1425).

Canon 1423, §2, repeats the ancient law that the local Ordinary has no authority to unite a parish with a religious house. The Apostolic See reserves this matter to its exclusive jurisdiction in such a way, however, that it does not as a rule give a parish to a religious organization unless the local Ordinary consents.

The first manner of uniting parishes to a religious house, namely as to the temporalities only (*ad temporalia tantum*), is practically unknown in the United States. There are, however, many parishes which are united to religious houses in full right (*pleno iure*), so that both the temporal and spiritual administration of the parish passes into the hands of the superiors of the religious organization. This complete incorporation of a parish in a religious organization does not deprive the local Ordinary of his jurisdiction over the Catholic people of his diocese, though they are residents in the parishes of religious; nor does it deprive the Bishop of his universal jurisdiction over all priests who exercise the care of the souls of the Catholics of his diocese. Wherefore, Canon 1425 rules that,

though the nomination of a religious priest as pastor pertains to the religious superior, the bishop has the right to judge whether the one nominated and presented is qualified, and consequently to institute or refuse to institute him as pastor (cfr. Canons 456 and 459). The religious pastor is subject to the bishop in reference to his pastoral duties in the same manner as the pastor of the secular clergy (cfr. Canon 631), but in reference to his duties as a religious he is accountable exclusively to his religious superiors (cfr. Canon 630, §2).

The removal of a religious pastor is regulated by Canon 454, §5, wherein it is stated that he is always, in so far as the individual person is concerned, movable at the will of the local Ordinary as well as at the will of the religious superior. The local Ordinary has merely to notify the superior, and the superior who wants to remove the pastor has to notify the local Ordinary. Neither the bishop nor the superior needs the consent of the other, nor has one to make known to the other the reason for the removal, much less to prove to the other that there is cause for removal. If the local Ordinary and the religious superior do not come to a friendly agreement concerning the priest to be appointed in charge of a parish entrusted to a religious community, recourse to the Holy See may be had by the superior in order to have the priest whom he nominated and presented, and who was rejected by the bishop, instituted as pastor. Canon 454, §5, speaking of this recourse, calls it a recourse *in devolutivo*, which means that the orders of the bishop must be obeyed in the meantime (cfr. Canons 296, §2, and 631, §2). This, we think, is the meaning of Canon 454, §5, for, though the law seems to give equal and independent powers to both the religious superior and the bishop to remove the pastor, still if the religious superior insists on putting a priest in charge of the parish who is not acceptable to the bishop, the superior is certainly obliged to present someone else. If, however, the bishop would not consider anyone else qualified except one certain priest whom he desires to have the position, the superior could practically do nothing else for the present than present that priest, although religious discipline cannot be maintained under those circumstances in any religious community. Wherefore, the superior would be obliged to put the matter before the Sacred Congregation of Religious.

TRANSFER OF BENEFICES

Local Ordinaries have authority to transfer the seat of secular parishes from one place to another within the territory of the same parish, provided there is one of the reasons spoken of in Canon 1423, §1, which justify such a transfer. In reference to the transfer of other benefices, the rule is that it is permitted only when the church in which they were established has collapsed and cannot be restored, in which case the benefices can be transferred to the mother-church or to other churches in the same or neighboring places. If possible, altars or shrines dedicated to the same name or title as the old benefice should be erected in the church of transfer, and with the benefice are to be transferred both the emoluments and the obligations attached to the former church (Canon 1426).

In the United States there is not much occasion for the application of the preceding Canon. There are very few churches or public chapels which are not parish churches or missions dependent on some parish church. If the territory of a parish is extensive and has several subsidiary churches or chapels, the bishop may, of course, transfer the main parish from one mission to another, if the spiritual care of the Catholic people of the district evidently benefits from the transfer. Of the other kind of benefices spoken of in Canon 1426, the Church demands that they remain in the churches where they have been established, unless the church collapses and cannot be repaired. In Europe there are many churches and public chapels which are not parish churches or subsidiaries of parishes, but merely places for the performance of non-parochial divine services. In these one and perhaps several priests have a benefice—that is to say, an income from some fund given by a benefactor and sanctioned by the bishop with the obligation of saying Holy Mass a certain number of times in a week and performing some other duties. Now, if the church becomes unfit for divine services and there are no funds to restore it, the bishop may decide to abandon it, but the benefices attached to that church have to be transferred to some neighboring church.

DIVISION OF PARISHES

Local Ordinaries can for a just canonical cause divide any kind of parishes, even against the wishes of the pastor and without the

consent of the people, and erect a perpetual chaplaincy or a new parish, or assign a part of the territory with its people to another already existing parish.

The only canonical cause which justifies the division or the dismemberment of a parish is if the people experience a great difficulty in reaching the parish church, or there is too great a number of parishioners whose spiritual welfare cannot properly be taken care of by the appointment of one or more assistant priests to the pastor (cfr. Canon 476, §1).

The Ordinary who divides a parish must assign to the newly created perpetual chaplaincy or parish a sufficient portion of the goods of the parish from which the new benefice is parcelled out. For, according to Canon 1500, the goods which were destined for the benefit of the whole territory of the parish should not only be proportionately divided, but also the debt which was contracted for the whole territory should in fair proportion be borne by the people of the territory which is cut off from the old parish. If no other source of revenue for the new parish can be had, it must be taken from any and every kind of revenue of the mother-church, provided a sufficient income is left to the latter.

If the perpetual chaplaincy or the new parish is endowed from the revenue of the parish from which it was divided, the new benefice must show the mother-church some sign of deference in the way and manner to be prescribed by the Ordinary. However, the Ordinary may not reserve to the mother-church the right of the baptismal font.

If a parish which belongs to a religious organization is divided, the new perpetual chaplaincy or the new parish does not belong to the religious. Similarly, if a parish over which someone has the right of patronage is divided, the new parish is not subject to the right of patronage but becomes a parish of free appointment (Canon 1427).

The precepts of Canon 1427 concerning the division of parishes are of practical importance in the United States as well as in those countries where parishes have been in existence for many hundred years. In fact, in countries like the United States and Canada where the population rapidly increases through immigration, the need for division of parishes will arise far more frequently than

in European countries. In the first place, the Code establishes the principle that the local Ordinary has authority to divide (for the canonical reason specified in Canon 1427, §2), each and every kind of parish and that he may do so even against the will of both pastor and people. The Council of Trent (Session XXI, Cap. 4, *De Reform.*) decreed: "In those parishes in which for reason of distance or other difficulty the parishioners cannot reach the church without great inconvenience to receive the sacraments and assist at the divine services, the bishop shall erect new parishes even against the will of the pastors, according to the Constitution of Alexander III *Ad Audientiam*. The priests to be put in charge of the new parishes shall be given a portion of the income of the mother-church to be specified at the bishop's discretion. If it should be necessary, the Bishop can compel the people to furnish the necessaries for the maintenance of the new pastors." The Code gives even greater authority to the Bishop than the Council of Trent, for it not only authorizes him to divide any parish (provided there is the canonical cause) and make a new parish or perpetual chaplaincy of the separated district of the parish, but it also empowers him to cut off a portion of the territory of one parish and give it to another already established parish—the so-called "dismemberment" in the language of the Code. The term of the code which we translate by "perpetual chaplaincy" (*vicaria perpetua*), is rather indefinite. Vermeersch-Creusen (*Epitome*, II, n.757) seem to understand thereby a parish which is entrusted to a cathedral or collegiate chapter, wherein a vicar appointed by the chapter is the actual, while the chapter is called the habitual pastor. There is no indication in Canon 1427 that this is the meaning of "vicaria perpetua." Blat (*Commentarium*, IV, n. 326) understands by this term a priest who is in charge of a part of a parish cut off from the mother-parish but not completely separated from it, so that the pastor of the main parish is still the pastor of the entire district, but the actual charge over the perpetual vicariate is taken from the pastor and given to a vicar appointed by the bishop with full parochial jurisdiction over the vicariate.

The canonical cause is an essential element in the division of parishes, for Canon 1428, §2, plainly states that division and dismemberment made without the canonical cause are null and void.

The only canonical reasons for the division or the dismemberment of parishes admitted in Canon Law are: (1) great difficulty on the part of the people of some part of the parish in reaching the parish church, and (2) too great a multitude of parishioners whose spiritual welfare cannot be properly taken care of by the assignment of additional assistant priests to the pastor. Under the first reason (great difficulty in reaching the parish church) come chiefly: (1) distance, (2) difficult or dangerous roads, though the distance be comparatively short. Since not all people have conveyances (*e. g.*, automobile or horse and carriage), and public conveyances are not to be had on all roads and at convenient intervals or inexpensive fares, the walking distance has to be considered at least when poor people have no convenient and cheap means of getting to church by public vehicles. Supposing that the fare on a public vehicle were only ten cents one way (twenty cents a round trip, or even ten cents a round trip) it would become quite expensive for a father and mother and several children, for they do not want to go to church empty-handed, but would like to make a small offering in the collection. It must not be forgotten that, while many people have and spend money for useless things and unnecessary pleasure, many a family of working people have to count every five-cent piece and consider how they spend it. Moralists concede that he who has to walk about an hour and a quarter to get to church is excused from hearing Mass on Sundays and holydays of obligation. In very cold or stormy weather even less than an hour's walk may be very difficult, though a person has ordinary health and strength. If the distance is such that people are excused from attending Holy Mass, it is evident that the section of a parish which is so far away from the parish church should as soon as possible be separated from the parish. In the United States this condition is often remedied by the construction of subsidiary chapels or missions (as we call them) where either the pastor or one of his assistant priests goes to say Mass for the people of the distant section of the parish. Then, as soon as the Catholics are numerous enough to support a resident priest, the bishop establishes this place as a separate parish.

The other reason for dividing a parish (namely, too great a multitude of parishioners, etc.) may occur in cities and large towns in industrial centers, wherein populations increase rapidly attracted

by the opportunities for work. The Holy See has never determined the distance which may serve as a reason for dividing a parish and establishing a new one for the people away from the parish church, and the same authority has never set a general rule as to the number of parishioners that would be considered too large for one pastor and his assistant priests to take care of. In cities it is often, not so much the number of the parishioners, as the difficulty of children and very old people to cross a number of busy thoroughfares to get to the parish church that may make it necessary, or at least very opportune, to divide a parish and establish one or several new ones. Though a parish has several thousand souls, it may not be possible to divide it, if because of the great number of children a large and expensive school has been erected, the church been enlarged, etc., and consequently a heavy debt has been contracted. For it is only through the small offerings of a great many people that a large parish plant can be maintained and the debts gradually paid. If a new parish is formed out of part of the territory of another parish, and if the old parish is in a condition to help the new one to get the necessary buildings (*e.g.*, church, rectory, school, and teaching Sisters' convent), the Bishop may order the old parish to give some of its funds to the new parish.

Canon 1427, §4, says that, if the mother-parish helps the new parish with its funds so as to endow it and make it financially secure, the new parish owes the mother-parish some mark of respect. The Bishop is to specify wherein that mark of respect shall consist, but he may not oblige the new parish to send all baptisms to the old parish, because the Code considers the right to baptize parishioners as an inherent right of every parish church.

The last paragraph of Canon 1427 speaks of the division of a parish which has been incorporated in a religious house, and has therefore become what the Code calls a "religious benefice." The Code rules that the local Ordinary may divide any kind of parish, provided there is one of the two canonical reasons for such a division. The law furthermore states that, when the local Ordinary divides a religious parish, the religious organization has no claim to the new parish formed out of part of the old one. Canon 1422, which states that the local Ordinary had no authority to unite, transfer, or divide certain benefices, enumerates among these also

religious benefices. Canon 1427, §§ 1 and 5, modify the general rule of Canon 1422, according to the recognized principle of Canon Law: *generi per speciem derogatur*. In the time of Pope Leo XIII there arose a serious controversy in England over the division by the bishops of parishes belonging to religious organizations, and over other points concerning the respective rights of the Bishop of the diocese and religious organizations in the diocese. The Supreme Pontiff issued the Constitution *Romanos Pontifices*, May 8, 1881, in which he declares that the Bishop can divide religious parishes with the same right as he can divide secular parishes, and that the religious have no claim to the new parish. The Code of Canon Law confirms the old law on these points. If by the division the old parish is reduced to such an extent that the religious cannot without the greatest difficulty maintain church and school and get the other necessary funds for their parish, there is a ground for recourse to the Sacred Congregation of the Religious.

PERSONS TO BE CONSULTED BEFORE UNION, TRANSFER, DIVISION,
AND DISMEMBERMENT OF BENEFICES

Local Ordinaries shall not unite, transfer, divide, or dismember benefices except by authentic document and after having heard the opinion of the Cathedral Chapter and of those persons, if there be any, who are interested, especially the rectors of churches. Unions, transfers, divisions, or dismemberments made without a canonical cause, are invalid. Against the Decree of the Ordinary uniting, transferring, dividing or dismembering benefices, recourse to the Apostolic See is granted only *in devolutive* (Canon 1428).

This Canon has reference to all kinds of benefices—parishes or others. The Bishop is commanded by law to seek the opinion of the Cathedral Chapter (in the United States, the board of diocesan consultors), of other persons who have a legitimate interest in the division or other change of a benefice, especially of the rectors of churches, and, in case of the division of a parish, of the pastor of the parish that is to be divided. It is certain that the Bishop is not bound to follow the opinion of those whom the Code prescribes that he consult. The question, however, is whether the granting of a hearing on the proposed division, dismemberment, etc., of a

parish or other benefice is prescribed under pain of invalidity. Vermeersch-Creusen (*Epitome*, II, n. 758) do not consider the granting of a hearing necessary for validity, while Blat (*Commentarium*, IV, no. 327) argues from Canon 105, §1, that it is required for validity. Indirectly Canon 105, §1, does describe the hearing under pain of invalidity, for it states: "If the law says that the superior, before he does a certain action, must consult some persons (*e.g., de consilio consultorum, vel audito Capitulo, parrocho, etc.*), it suffices for valid action that the superior hear those persons."

In the division of parishes, not only the pastor whose parish is to be divided, but also the people of the parish are interested. Though Blat says (*Commentarium*, IV, n. 327) that the people are not to be considered as interested parties, he evidently does not know that under conditions prevailing in the United States, England, Canada and other countries, where the parish has no other goods or funds except what the people contribute, the people are vitally interested. Their contributions build the church and other necessary buildings, and maintain the priests working in the parish.

IMPOSITION OF PENSIONS ON BENEFICES

Local Ordinaries cannot impose on any benefices perpetual pensions or pensions which last for the lifetime of the pensioned person. They can, however, when they confer a benefice for a just reason (which must be stated in the very act of conferring the benefice), impose on the benefice temporary pensions for the lifetime of the person on whom the benefice is conferred, provided sufficient of the income of the benefice is left to the holder of the benefice.

On parishes the local Ordinaries cannot impose pensions except in favor of the pastor or vicar of the same parish going out of office. Such pension may not exceed one-third of the revenue of the parish, the revenue to be figured after deduction of all expenditures and the uncertain income.

Pensions which have been imposed on benefices either by the Roman Pontiff or others who have the right to confer benefices, cease with the death of the pensioned person. The pensioned person cannot transfer his right to the pension to another, unless authority to do so has been explicitly granted to him (Canon 1429).

The right of the local Ordinary to impose a pension on parishes

in favor of pastors and other priests who have assisted the pastors as *vicarii* or taken the place of the pastor, and who perhaps became disabled for priestly work in the course of their employment, is justly granted to the Bishop by the Code. It is quite difficult under the financial system of the parishes in the United States to determine the yearly net income of a parish, because the greater part of the total income is uncertain. Nevertheless, in every parish a certain amount of yearly income may be considered sufficiently certain. While there is some fluctuation in the receipts for pew rent, seat money and collections, still there is a certain average income each year.

The Holy See has decided that the Bishop who invites a pastor to resign his parish, may propose to him a pension that he is to receive from the parish which he is asked to relinquish (Cause of Resignation of Parish, decided by the Sacred Congregation of the Council, November 11, 1922; *Acta Ap. Sedis*, XV, 454).

CHANGES WHICH ALTER THE NATURE OF BENEFICES

Benefices to which the care of souls is attached cannot be converted by the local Ordinary into non-curate benefices, nor can religious benefices be changed into secular benefices, nor secular into religious benefices. On the contrary, local Ordinaries may convert simple benefices into curate benefices, provided there is no obstacle to such a change in the conditions or stipulations made by the founder of the simple benefice (Canon 1430).

The care of souls is not to suffer by reducing a curate benefice to a non-curate one. That religious benefices (*e.g.*, parishes incorporated with permission of the Holy See in a religious house) may not be taken from the religious, and that secular parishes cannot be made religious parishes without the *beneplacitum* of the Holy See, we have seen before. According to Canon 1411, simple benefices involve neither the duty of residence nor the care of souls, for, when the care of souls is attached to a benefice, the holder of the benefice must reside in the place. Simple benefices and benefices established at the instance of founders are practically unknown in the United States.

AS WE ARE

(Sequel)

By ABBÉ MICHEL

II. Meet the New Pastor

When the young priest returned, he found a darling bronze-colored Persian cat standing on the pastor's desk. Father Zaring was playing with him.

"Meet another member of the family, Doc," he said smilingly, as he took the letters. He began opening them immediately with a paper knife, and absently continued as Father John stood by: "An old pal of mine. Picked him up in Cairo after the Armistice. Had him in Paris with me. Jacob Shipp's daughter, whom I met there, offered 5,000 francs for him. Been all through the war. That's why I call him Alexander. We are inseparable. We can't be bought, can we, Alexander?"

The cat looked up at Father John with great green, inquiring eyes. Father Zaring began to read his letters.

"Gosh, he's a dandy—a beauty, Père," Father John said as he left the room. The cat followed him to the door, and turned back. It was supper time.

The pastor came into the dining room in his street clothes a few minutes late. He apologized briefly, and greeted cordially Margaret and Nora, who were waiting to meet him. He did not eat very heartily. But Father John noticed that his table manners were beautiful, and his finger nails immaculate. Otherwise the meal was disposed of unromantically and in relative silence, which made Margaret very nervous and fidgety.

As they left the dining room, Father Zaring learned that there was no paper delivered at the house.

"We will settle that," he said. "I've always had my *Herald* in the morning and my *Sun* at night. . . . How about fetching a copy, Doc?" Father John agreed. And the pastor went up to his study.

He was hammering at his typewriter when the young priest returned with the paper.

"Thank you, Doc," he said. "Just turning in my new address to the papers. A little efficiency and promptness save a lot of disappointment." Father John made a move to go. Father Zaring stood up from the typewriter and motioned him to a chair near the Persian rug. "Don't be in a hurry, Doc," he said, between licks of the envelopes. "Give us an idea of the affairs here."

The pastor laid down the letters on the desk and took his place on the swivel chair. Father Spurter took the rocker and tapped out a Camel from a full pack.

"Alright to smoke here, Père?" he questioned.

"Sure, Doc," replied Father Zaring, as he took out a dainty little ash tray from a drawer. He passed it to him. "Funny thing," he continued, "I haven't smoked since I was in the army." He always pronounced army very emphatically in "A" sharp. "I developed a little bronchial trouble over there which has given me considerable annoyance in my public [pronounced "public"] speaking. If I eliminate smoking, my doctor assures me that it will eventually disappear. He doesn't give me a thing for it. But, fortunately, I discovered that a tablespoon of honey and lemon juice, half and half taken immediately after a vocal endeavor almost magically relieves the constricting of the larynx. . . . They tell me, Doc," he continued naively, "that the old gentleman, God rest him, was quite an apothecary."

"Don't know if you could call him that," replied Father John cautiously. "He certainly didn't smell like a drug store."

"Priestly priest, wonderful worker," added Father Zaring absently. "The Masses are on the hour, Doc?" he continued. "Oh, yes, I see, beginning at six. . . . *Missa Cantata* at ten. . . . I see. . . . A Paulist Father takes one of the Masses. . . . Yes. . . . Any one, or a particular one? . . . Oh, the saintly Father W. Elliot is here. . . . That's wonderful. . . . Knew him in Washington. . . . Truly a priest of precious vintage. . . . What a perfect voice he has—gorgeous still. . . . However, Doc, I think it is best for me to make a brief appearance at all the Masses. . . . I'll simply make the announcements, introduce myself, and declare my platform. . . . It's kind of spurious installations, of course. Our plans really called for a canonical function, but we found at the last minute that the Bishop could not possibly

be present. But perhaps it is just as well. I have synopsized the news value of my program for the Press. Here's a copy, Doc. I have mailed a copy to the *Herald*. I have a friend there who is a subsidiary news editor. He takes care of my items. He tells me, by the way, that the papers are always glad to get our stuff, provided that it is fresh and well got up. Now, that's useful information, Doc, as I understand it. Do you follow me?"

Alexander, who had been sleeping quietly on the little rug near Father John's chair, rose, started across the room, and jumped on the pastor's desk with a volley of scratches.

"Shame on you, Alexander," Father Zaring said caressingly. The little cat purred and pushed his head against Father's hand. . . . "You were frightened, weren't you? I won't scold you any more." The pastor turned to Father John. "Quite frequently, Doc," he casually continued, "the little chap wakes up in a fright like that and rushes madly to my desk. He evidently hasn't adverted to the fact that my green baize is changed to glass. I really believe he gets bad dreams or nightmares, though the doctor thinks it is pure nervousness or worms. He probably feels, too, that he is in a new house, new odors and everything. Don't you think so, Doc?"

"You said it," replied Father John. "But, if you want to give him a real thrill, give him a squint at Father O'Brien's gramophone, or a night on his sofa, or let him park in my 'digs' for the night. Then he will probably know something about queer surroundings and strange smells. I'll guarantee him ten nightmares a night and a ticket to Matteawan."

Father Zaring directed the cat to his rug with a gentle push. "Go on, Alexander," he said, "go back to your mat. Calm yourself. There's nothing to be afraid of. You need the rest." The cat obeyed and curled up on the rug. "I'm glad you mentioned that," continued the pastor, speaking directly to his curate. "The plumbers and cleaners will take possession of the third story, which, I presume, is the top, Monday morning. You are lodged in that zone, are you not? What? Well, I hope to have the whole interior renovated and remodelled in a month. Dilapidated? Evidently. Yes, indeed. Despicable? All the old-fashioned bathrooms are. I'll slip around in the morning and see for myself. You don't say? Individual shower is the cleanest and most convenient . . .

The tubs are going fast. . . . That's unpardonable. Can it be arranged, do you think? . . . Yes, I fear it will be a case of plan-as-you-go—eh what? Do you know, Doc, I had considerable difficulty persuading the contractor to begin at the top. I really did not dream at the time that your interests would be so vitally concerned. Working downwards, you know, is just a little idiosyncrasy of mine, which I have found to be very practical. In fact, I apply it to every operation from taking a bath to cleaning a house. Funny thing, it has a theological basis. And, Doc, if one must know theology, why not put it to practical use? You remember all that matter about falling into sin, and falling from grace, and fallen nature, and the fall of Adam—well, sir, that's what struck me. . . . Going down was easy, swift and sure. Then, one had to fall down in order to get up, to rise. It's a rather extravagant application of theology, of course, but it gets results, and that's what I'm after. Just watch my Theology of Descent at work next week. Even a plumber, you know, comes down faster than he goes up."

Father John was spellbound. "That's wonderful," he said. "Never thought of it that way. It sounds reasonable. Guess you could apply it to any problem?"

"Certainly," replied Father Zaring. "You don't mind me calling you 'Doc,' do you? It's a left-over from the army. Began with the preachers. Hordes of them over there. Didn't really know how to entitle them—Reverend, Mister, Captain, Doc. Doc was the most general. Agreeable to all varieties. Practical generalization. A kind of parlor synonym for buddy. It stuck. Bottom of the grade again, you see. Our Theology of Descent never fails. Personally, I like 'Doc.' You never run the risk of offending the genuine article. Confer it yourself indiscriminately. It's a harmless title when you begin to examine it. A few take it seriously. I addressed a Monsignor with it one time and he flew into rage. 'Don't you dare *dock* me,' he roared. But just the same, working down applies to any problem. For instance, Monday morning your place will be all tossed up. Why not get away from the noise and rattle, and descend upon the parish? It would be out of the question to draw up a budget for the year, or make any definite plans for the future without a complete and accurate census. Now, how will our Theology help you? In quite a remarkable way,

Doc. Say, you begin on the census next Monday morning? Very well," Father Zaring looked in a drawer of his desk. "Yes, here they are. Pocket size, you see. They turn over readily. Very handy. Here are five for you. Fifty pages to each one. That would give you space enough for data on fifty families. But that part of it is easy, Doc. It's working the territory that we are trying to simplify. Follow the principle. Work down, just as you work individual reports—father, mother, etc. Locate your northern limits, for instance, and then work in and around, west, south, east—which is practically equivalent to working down. Do you follow me? In that way you can very easily cover the parish in ten days or two working weeks. It ought only to be a matter of hours to transfer the records to their regular cards and index them. We can work together on that. You have a typewriter, have you not?"

Father John bit his lower lip severely. "Yes, Father," he replied, and lit another cigarette. Alexander started off at the crack of the match.

"Nervous again, Tom," Father Zaring said, as the cat bounded on the desk. Father John stood up. The pastor got up, too, and Alexander stretched.

"Time to turn in, eh what?" The pastor addressed himself to his curate. "I wonder if there is a little fruit in the ice chest, Doc? I simply can't sleep on an empty stomach. The Parish Mass is at seven, is it not? Well, Doc, old top, you will continue to say it, if you don't mind. I rise ridiculously early these cold mornings, but I go down late." Father Zaring laughed. "There's our theology again, Doc." Father John went to the door. The cat made a move to follow him. "Come here, Alexander," Father Zaring said, and slapped him gently. "Good night to you, and pleasant dreams."

The young priest went directly to his room and looked out of the window. It was cold outside, and there was not much to look at. Lights here and there. Lights far off. Stars high up. Lights in windows, and scurrying shadows. A red glare in the sky above the flaming canyon. Not much to look at, and there wasn't much to hear. Ponk-ponk. Honk-honk. A big train pulling up with a screech high up near the houses, and tearing off again with a noise like a thousand banshees moaning. Honk-honk. Pink-pink. Meow-meow. Not much to hear.

Father John looked at his watch. It was just ten o'clock. He thought that it should be midnight. He was very weary. He felt as if something was happening to him like taking the "flu." But he could not name it. He brushed his teeth with shaving paste, and spat it out not too prayerfully. The *Saturday Evening Post* and stale cigarettes did not help him to sleep. Matins and Lauds did. He anticipated for the first time in months.

Next morning he went out to the church at a quarter to seven. His usual hour was five minutes to. He couldn't say why, but he felt as if something was happening to him. He felt it for sure when he saw the new pastor coming down the aisle. Father Zaring smiled. He was not tall or short, just right. He was fair and pink, not robust, but likely to live forever. His shoulders drooped, and he wore a sash with his cassock. He had slippers on, and apparently he was afflicted with fallen arches. His biretta had a falling tassel. "Like his fallin' theology," the young priest thought as he genuflected. Father Zaring remained in the confession box all through the Mass. The young priest was not only distracted but distressed. This was Saturday morning.

The pastor spent the forenoon in his study. Father John read the paper and made some notes for a sermon Sunday week. He felt that things were going to hop, and he did not intend to be a trailer. He was nursing visions of a new assistant.

At lunch Father Zaring was in the best of spirits. "A wonderful morning's work, Doc," he said, pushing the soup plate forward a little and folding his hands. "Almost inspirational. Worked out a perfectly splendid budget on a purely a priori basis. Came to me in a flash. I'll read it for you after lunch."

He did. And Father John really thought that it was phenomenal, if not uncanny. He could not satisfactorily explain how a man could possibly know so much about a parish in such a short time.

"You sure have it down cold, Père," he said when he heard the program. "It's a perfect layout."

"Well, Doc," interrupted Father Zaring, "it's the result of being able to card-index facts. For instance, here's last year's financial statement. This year's is due at the office now. It shows a thirty-five hundred improvement over last year's as far as I can figure. Now, I simply took that rough estimate of this year's business,

which, of course, I will stipulate accurately in my final statement, and multiplied it by three. Three is a conservative shot you see. Four or five might be a better bet, but you see I'm handicapped—no census, no idea of the financial strength of the parish. But it's easily good for a three-bagger, so to speak. I could tell that from the gait of the ward. The two-third's surplus will be expended equally between the three units. The regular offertory for next year ought to take care of the gross total for this year. Special Improvement Fund ought to bring in as much. That would account for the one-third plus on last year, without stirring a hand. The Duplex Envelope System goes into effect Sunday week. They do the work. Money hates to give itself away, or throw itself in old baskets. But it likes to put itself in nice little pockets. Do you see the psychology, Doc? The Annual Bazaar, with a few shows in between, ought to handle the last third. Then we can build a Special Reserve on the Father O'Brien Memorial Fund. We must work on that while it is hot. That will be our immediate objective. It's enough for the people to know that it is a Memorial Fund. You work on them quietly while taking up the census. I'll launch the drive at the Month's Mind Mass. Sympathy is a great loosener."

"That's the stuff, Père," Father John agreed. "It ought to go big."

"And remember," concluded Father Zaring with great precision and a knowing wink, "that's just our 'Sinking Fund'."

(To be continued)

LITURGICAL NOTES

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

The Inwardness of the Liturgy

"Quod semel factum in rebus veritas indicat, hoc sæpius celebrandum in cordibus piis solemnitas renovat" (St. Augustine, *Sermo cccx, in Vig. Pasch.*).*

I

When we hear the Psalmist exclaim: "I said in my haste all men are liars," we promptly jump to the conclusion that he must have been particularly unfortunate in his experience of his fellow-men; or we take the words to be nothing more than one of those violent and hyperbolic statements which must not be unduly stressed, for, after all, the world still contains and always did contain many truthful men and truthful women, who would no more think of telling a deliberate falsehood than they would contemplate committing murder.

On the other hand, it is admittedly a very easy thing to create in the minds of our fellow-men a false impression, whether it be by speech or act or merely by attitude or facial expression. It may be that this was in the mind of the Hebrew poet, for the number of deliberate liars is assuredly very restricted.

Now, if there is one thing against which our best instinct never fails to rebel, it is every form of sham and imposture. We cannot put up with deception. Who is there that has not heard or read of the world-famed "illusions" (as they call their performance) of Maskelyne and Devant, in London. The house where this kind of entertainment is given is a veritable paradise for children of all ages, for the mysterious, and even the uncanny, makes an all but irresistible appeal to the human imagination. On the other hand, when the present writer asked a friend of his who had been to the performance, how he had enjoyed himself, the latter replied as follows: "Not much, because I hate to be deceived and all along I had a feeling that I was 'being had,' as the saying is." Such a sentiment is based upon the instinctive love of reality that is in all men. By nature we do not love an empty show, or, more accurately, we

* "That which happened once in reality, is renewed in the hearts of the faithful by repeated celebration."

can only enjoy an illusion in the measure in which it represents or suggests objective reality. Every reader knows that the men and women whom he meets in the novels of Dickens or Thomas Hardy, are every one of them fictitious, and the actions ascribed to them are but the clever conceits of the novelist. Yet, we derive pleasure, sometimes even real profit, from the perusal of such books, because they describe what has happened over and over again in real life. In other words, in our mind the value of fiction consists in its description or suggestion of reality.

II.

With such thoughts in our mind we may rightly ask ourselves the question: What is the Liturgy of the Catholic Church? Is it a mere outward show, somewhat after the manner of "historical pageants" which are so popular now-a-days; or is there in it an objective reality that quickens every rubric and ceremony, making it instinct with life and actuality?

The superficial observer—such as the non-Catholic journalist who happens to witness some elaborate function in one of our churches—is invariably struck by what he calls the pomp and splendor of the ritual of the Roman Church. In his view, the service is a pageant, magnificent to behold and vaguely stirring the imagination and the heart, yet no more than a pageant. If this were all, then the spiritual value of the Liturgy would indeed shrink to very little. Surely religion must be more than a mere play upon the emotions. True, in these days of modernism and subjectivism there are many who imagine that religion consists in what they would call "atmosphere"—something that tickles the nobler and more refined feelings, a thing that may be achieved by the majestic thunder of the organ rolling through the lofty aisles of a great cathedral, the sweet harmonies of a well trained choir, the light that shines through Eastern windows and so forth. When all these conditions, or as many of them as possible, are realized, some people speak with enthusiasm of the "uplift" that they have received and of the "enjoyment" they have derived from the service.

Now, religion is not in the first instance something that exists in order to be enjoyed—though, to be sure, could happiness be found anywhere in the wide world which would be at all comparable to the

joy that fills the heart of a truly religious man? Religion may be viewed as a set of dogmas or theological statements taught by the Church and based on divine Revelation. It is also a moral virtue, forming what philosophy calls a "subjective" part of justice, and impelling and enabling man to render to God the service and praise that are due to Him. This homage is due to God by reason of the relationship that necessarily exists between the Creator and the creature, inasmuch as the latter owes all that it is and is able to achieve to Him who, of His free will, called it out of the night of nothingness into the bright sunshine of life and existence. Moreover, since man is by nature a gregarious being, and every individual human being is necessarily a member of a common family—owing to the fact that all men are of one common stock and have one common aim—the service of God must always be both private or personal and common or public.

All over the world and at every period of human history, we find men realizing by instinct the duty of public worship of God. It is one of the things by which man acknowledges—even though blindly—that he is not his own, but belongs to Another (*ipse fecit nos et non ipsi nos*).

The Liturgy of the Catholic Church is her fulfilment of the grave duty of divine worship. The manifold rites, ceremonies, prayers, that make up what we call the Liturgy, are the authentic and official expression of the Church's religious sense. Whatever may have been the origin of the ceremonies, whoever may have been the author of her prayers, by her adoption and approval of them the Church has bestowed on these observances a value which is literally incalculable, for from the very nature of things their worth must needs be as great as the worth and value of the Church herself, for the intrinsic worth of the honor rendered by one person to another depends on the position or dignity of the one that tenders it.

Hence, if we would rightly appraise the value of the Liturgy, we must begin with an endeavor to estimate aright the Church of Christ. Let us rid our mind of cheap and shallow conceptions. The Church is not merely a body of people professing a common faith and cherishing the same hope and expectation. She is that, no doubt; but she is also infinitely more. St. Paul gives us an idea of the Church which, if we would only try to grasp it, could not

fail to revolutionize our conception of her dignity, and, in consequence, of the value of her Liturgy. "God," says the Apostle, "*hath made Him (Christ) head over all the Church, which is His body, and the fullness of Him who is filled all in all*" (Eph., i. 23). The Douay version of this passage is pretty hopeless; "who is filled all in all," means that only by His union with the Church is Christ, as it were, completed and made perfect, so that St. Augustine could say that *totus homo ille et nos*—that is, the complete Christ, the perfect Christ, is the Incarnate Word united to His mystical body, the Church.

In the Incarnation the Son of God united to Himself a particular human soul and body. But, in addition to or besides this physical body of His, our Lord has also a mystical body. It is unfortunate that we should have no better word to use than the word *mystical*, for many people take it to be synonymous with unreal, shadowy, or imaginary. Now, the truth is that this mystical body is a reality quite as substantial as the physical body, having its own organization and quivering with a divine vitality that flows down into the members from the divine Head. For this reason the spiritual life really consists in growing up "in Him who is the head; even Christ: from whom the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity" (Eph., iv. 15, 16).

In this mystical body of His, Christ lives again, and the Church is a prolongation and an extension of Him in time and space. In the Church the mysteries of Bethlehem and Nazareth and Calvary, the laborious days of the public ministry and the glory of the Resurrection, are enacted without cessation. We have it on the authority of St. Paul that our supernatural birth and growth is much more than our own personal development; it is really the birth and formation of Christ in us: "My little children," says the Apostle, "of whom I am in labor again until Christ be formed in you" (Gal., iv. 19). As a child is mysteriously formed in its mother's womb, and, when it has come to maturity, is laboriously born into the world, reproducing and continuing in a very real manner the personality of its parents, so the labors of apostolic men result in the formation, birth and development of the mystical body of Christ.

From the same authority we learn that, in order to produce its full effect, the mystery of Calvary must have its repercussion in the life of every Christian. Hence, every follower of Christ must apply to himself and carry out in his person the amazing claim made by St. Paul: "I fill up those things that are wanting of the sufferings of Christ, in my flesh for His body, which is the Church" (Col., i. 24). Here St. Paul states a most profound truth: namely, that something would be wanting to the efficacy of the Passion did we not take a share in it. In other words, even as Christ's physical Body was nailed to the Cross, so must His mystical body be crucified, and the triumph of grace is only complete when every follower of our Lord is able to say, according to the measure of grace that has been meted out to him: "With Christ I am nailed to the cross, and I live, now not I, but Christ liveth in me" (Gal., ii. 19, 20). In this supernatural identification with Christ is to be found the final accomplishment of that "formation of Christ" in us which is the true life of those who form the mystical body of our Lord.

III

We seem to have drifted a long way from a consideration of the Liturgy and to have studied, instead, the essence and nature of the Catholic Church. However, we must begin by grasping these notions if we would perceive the true worth of the rites, ceremonies and prayers of the Bride of Jesus Christ.

The Church, then, is a living body, organically united to its divine Head, the Word Incarnate. For being "mystical," this union is by no means mythical or imaginary. A wholly supernatural and divine energy quickens this pure, holy and altogether "glorious" Church, which Christ cherishes as a husband cherishes his wife, as a man cherishes his own body (Eph., v. *passim*).

The mystical body reacts, if the expression is permissible, to the experiences of the physical Body of Christ: Bethlehem and Calvary are no distant memories, lost in the haze of a dim past, but they are of daily actuality, much more than the current events of the day, and the rites and ceremonies of the Church's Liturgy are simply the outward manifestations of the intense vitality of our Lord's mystical body.

Life is one of the most baffling of the mysteries of the universe.

We do not know what it is; we can only observe its manifold manifestations consisting in spontaneous motion, or in speech and gesture. The supernatural vitality of the mystical body of Christ is shown forth somewhat after the same fashion. The liturgical gestures and formulas of the Church are not the mechanical quiverings of a body galvanized into spasmodic movements; they are instinct with real life and point to the vital processes that go on in the body.

During the years of His visible, bodily presence upon earth, our Lord made use of words and gestures whenever He chose to display His hidden powers. Where a simple act of His almighty will would have sufficed, He elected to make of some ceremonial gesture the vehicle of His bounty. His hand touched the leper and so cleansed him; His spittle mixed with the dust of the road opened the eyes of the man born blind; a virtue proceeded from His garments when faith and hope inspired those that touched it. He chose the Cross as the supreme means of the world's redemption and under the sensible properties of bread and wine He left to us an abiding memorial of His Passion and His Flesh and Blood for the food and refreshment of our souls.

Such a procedure is both worthy of God made man and most admirably adapted to human nature. The human spirit is closely linked to matter, and our intellect depends for the elements of its activities upon the report of the bodily senses. Were we pure spirits—formless, colorless, speechless—we would have no use for, or need of, visible rites; since we are not, the Sacraments and all that constitutes the ritual life of the Church form a most appropriate channel whereby divine grace flows into our souls.

But—and this is a point of transcendent importance—our rites, ceremonies and prayers bear the same relation to the mystical body of Christ, as did to the Sacred Humanity of Christ those sensible and visible observances, gestures, words which our Lord deigned to make use of during His life on earth.

The Liturgy, therefore, both in its entirety and in every one of its parts, is something that is instinct with life and reality, inasmuch as it initiates, fosters and outwardly shows forth the vitality of the Catholic Church, which is essentially the prolongation of Christ in time, the completion of His Person, His body—*mystical*, it is true, yet most real—by reason of which it reacts to and reflects what was

done by Christ in His physical body. Every rite and ceremony is a sacramental, a sacred sign of divine grace—something holy, because it is a vital act of a holy body; something living, because it proceeds from a living organism; something real and true, because it is the expression and self-revelation of the divinely appointed guardian of revealed truth.*

* The next article of this series will deal with "The Language of the Liturgy."

THE AIM OF CATHOLIC EDUCATION

By PAUL E. CAMPBELL

The Catholic Church has very definite traditions and ideals in the work of education. Length of time in the profession and the quality of work planned and accomplished down through the ages make her the greatest educator the world has ever known. No sacrifice is too great to maintain the eternal principles to which she has dedicated herself—to which she was dedicated by her Divine Founder when He bade her: "Go, teach all nations." She seeks true education—education which molds the moral and religious character of youth to eternal ends at the same time that it cultivates the intellect for earthly uses. She strives to make religion a vital element in the education of the Catholic child. Her principles are clearly stated:

(1) Intellectual education must not be separated from moral and religious training. To impart knowledge or to develop mental efficiency without building up moral character is not only contrary to psychological law, but is also fatal both to the individual and to society. There can be no substitute for virtue;

(2) Religion should be an essential part of education. It is the basis of morality. Religious instruction cannot be made an adjunct to teaching in other subjects, but should be the center about which these are grouped and the spirit by which they are permeated. An education which unites the intellectual, moral and religious elements is the best safeguard for the individual and the most effectual preparation for citizenship and the discharge of social duties. The welfare of the State demands that the child should be trained in the practice of virtue and religion no less than in the pursuit of knowledge.

It is possible, of course, to distinguish between morality and religion, between ethics and theology. But religion has ever been the basis upon which moral laws have rested. The principles of faith have always been their sanction. Without God, a moral law is meaningless. If education is preparation for complete living, religion must be an essential part. For complete life is life in God. We must lead immortal souls towards immortal life. We may never

beguile our boys and girls into the belief that school properly leads to fullness of life here, but can have no reference to a future life.

It is sheer nonsense to say that this stand on religious education makes a Catholic an enemy of the public school system. Many other national systems enable all citizens to instruct their children in accord with their own religious tenets. Our own educational history records a struggle for a system of schools that would embrace all the people, while sacredly guarding the heaven-born right of parents to control the instruction of their offspring. Bishop McQuaid of Rochester, the apostle of the parish school, declared: "Whilst we claim these rights for ourselves, we are equally strong in our conviction that the same rights belong to others. While we bring religion into our schools and mean always to have religion there, we say to our non-Catholic citizens, bring into your schools whatever religion you have—bring in prayer and religious singing and Bible reading. These means of good you hold as sacred and precious; we would much prefer good Protestants of any kind to infidels and deniers of all revelation; we thank God for any and all truth, wherever we find it. If but the beginning of truth today, we pray God that this small beginning of truth may grow into the fullness of all truth."

The primary aim of education is the formation of character. Character is indispensable, knowledge is desirable. It is difficult to define character, but it is formed piece by piece from the thoughts, words and deeds that come from out the soul and return again to fashion it unto good or evil. The acquired habits of youth are its foundation. It springs from what we believe, cling to, love and yearn for, vastly more than from what we know. Unless religion, the most comprehensive branch of human knowledge, embraces and permeates the whole scholastic life, the formation of Christian character, the ideal of all Christian education, is next to an impossibility. Bishop J. L. Spalding, who was privileged at the Third Plenary Council of Baltimore to pronounce an address that led to the founding of the Catholic University, has summarized the Catholic position: "If the chief end of education is virtue; if conduct is three-fourths of life; if character is indispensable, while knowledge is only useful—then it follows that religion, which more than any other vital influence has power to create virtue, to inspire con-

duct, and to mold characters, should enter into all the processes of education."

Do we overemphasize the character-building function of the educative process? The President of the United States does not think so. Speaking at Phillips Academy recently, President Coolidge reminded his hearers that the first and principal object of this celebrated school was "the promotion of true piety and virtue." He presented very forcefully as his thesis that the college which did not lead its students to place an increasingly higher value on religion and morality, was blind to the most important phase of its mission. "For our independent colleges and secondary schools to be neglectful of their responsibilities in this direction is to turn their graduates loose with simply an increased capacity to prey upon one another. Such a dereliction of duty would put in jeopardy the whole fabric of society. For our chartered institutions of learning to turn back to the material, and neglect the spiritual, would be treason not only to the cause for which they were founded, but to man and God." It is difficult to see wherein the President would have disagreed with the late Dr. Shields of the Catholic University, who tells us that "the unchanging aim of Christian Education is and always has been to put the pupil into possession of a body of truth derived from nature and from divine revelation, from the concrete work of man's hand, and from the content of human speech, in order to bring his conduct into conformity with Christian ideals and with the standards of the civilization of his day."

The Christian aim is to develop the whole man. God has given to man many powers and faculties and an eternal destiny. These faculties must be developed harmoniously, this destiny must be realized. Education is the formation of the whole man—intellect, heart, will, mind and soul. The Church can never conceive that religion be divorced from education, nor allow that secular knowledge be taught daily while religion is discarded from the course of studies or relegated to the innocuous desuetude of the Sunday School.

Need we draw upon Catholic authorities to vindicate the age-old position of the Church on this vital subject? Can we claim that this position is distinctively Catholic? Every student of Amer-

ican history has read that memorable passage of Washington's Farewell Address:

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked: 'Where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are instruments of investigation in the Courts of Justice?' And let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles."

It is an encouraging sign of the times, of a return to safe and sane principles in education, that contemporary authorities in all branches of educational work have seen fit to make very sharp pronouncements on this subject. "There is no doubt in my mind," says G. W. Pepper, of the University of Pennsylvania, "that the Roman Catholics have the finest system of teaching yet devised, and I am positive that the time is coming when a move will be promoted to have each religion care for the education of the children just as the Roman Catholics are doing at the present time." "A way must be found," says Hadley of Yale, a figure prominent for two generations in this work, "to blend religious and secular instruction in the schools. I do not believe that you are going to make the right kind of a citizen by a godless education and then adding on religion afterwards. That idea is wrong. Education and religion must go hand in hand."

Our first schools were definitely religious in tone and purpose. The bare possibility that the teaching of religion and morality would ever be excluded, would have horrified their founders; but under the influence of a philosophy neither Christian nor American this exclusion was actually effected. Principles basic in the Catholic

philosophy of education have been restated for us in a recent pastoral letter (April, 1920), of the Hierarchy of the United States:

First: The right of the child to receive education and the correlative duty of providing it are established on the fact that man has a soul created by God and endowed with capacities which need to be developed for the good of the individual and the good of society. In its highest meaning, therefore, education is a coöperation by human agencies with the Creator for the attainment of His purpose in regard to the individual who is to be educated, and in regard to the social order of which he is a member.

Second: Since the child is endowed with physical, intellectual and moral capacities, all these must be developed harmoniously. An education that quickens the intelligence and enriches the mind with knowledge, but fails to develop the will and direct it to the practice of virtue, may produce scholars, but it cannot produce good men. The exclusion of moral training from the educative process is more dangerous in proportion to the thoroughness with which the intellectual powers are developed, because it gives the impression that morality is of little importance, and thus sends the pupil into life with a false idea which is not easily corrected.

Third: Since the duties we owe our Creator take precedence of all other duties, moral training must accord the first place to religion—that is, to the knowledge of God and His law—and must cultivate a spirit of obedience to His commands. The performance, sincere and complete, of religious duties insures the fulfillment of other obligations.

Fourth: Moral and religious training is most efficacious when it is joined with instruction in other kinds of knowledge. It should so permeate these that its influence will be felt in every circumstance of life and be strengthened as the mind advances to a fuller acquaintance with nature and a riper experience with the realities of human existence.

Fifth: An education that unites intellectual, moral and religious elements is the best training for citizenship. It inculcates a sense of responsibility, a respect for authority, and a considerateness for the rights of others which are the necessary foundations of civic virtue—more necessary where, as in a democracy, the citizen, enjoying a larger freedom, has a greater obligation to govern himself.

We are convinced that, as religion and morality are essential to right living and to the public welfare, both should be included in the work of education.

Adherence to these principles, the very warp and woof of Catholic life and belief, has produced in the United States the system of parish schools that now takes care of the Christian education of 2,111,560 children in 7,449 elementary schools (figures for 1926). When we add to these the students in institutions of higher learning, we have, according to Dr. Ryan's more recent figures, a total of 2,423,019 students in 10,087 schools. There are, perhaps, as many more children attending schools where no religion can be taught. But the parish school system, supplemented by other means of religious instruction, does effect that less than 10% of our children reach maturity without having gone through a course of religious instruction.

It is a large field. Much work remains to be done. We dare not rest satisfied with mediocrity. Nor may we leave a half-completed task. What has been done is a good beginning. But there lies before the body of Catholic educators a fallow field of home mission work. We may be cabined and confined by cramped finances, but we are convinced in the matter of principles.

GLEANINGS FROM THE SCRIPTURE FIELD

By JOSEPH A. MURPHY, D.D.

TWO RECENTLY DISCOVERED APOCRYPHA

I think it might be safely said, after Adolph Deissmann's writings, that it is from the East—very largely from the sands of Egypt—that we have been able to get most of the writings about Jesus which have been discovered since the New Testament was collected by the Church. The value of the Apocrypha of course varies, depending on the time, place and writer, but since they do reflect, in many instances, the faith and practice of early Christians, they have been regarded as valuable sources for students of the history of the faith and practice of early Christians.

Light still continues to proceed from the East, and the publication of recent Apocrypha has given new food for thought to the students of the life of Christ and the early history of the Church. These apocryphal writings, hitherto unknown, have been discovered and translated by Dr. Mingana, librarian of the John Rylands Library of Manchester (a distinguished Orientalist), and the value of his discovery is vouched for by Dr. Rendel Harris of the University of Leyden.

These apocryphal manuscripts are not very ancient—probably not more than six or seven hundred years old. They are written in the Arabic language and in Syrian characters, but undoubtedly they represent tradition current among the Coptic Christians of Egypt in the very early centuries of our era.

The writings are called "The Lament of the Virgin" and "The Martyrdom of Pilate." Ostensibly written by one Cyriacus, Bishop of Oxynchus, Dr. Mingana does not hesitate to attribute them ultimately to Gamaliel, the Pharisee at whose feet Saul sat.

"The Lament of the Virgin" is a development of the Gospel theme of Mary's visit to Golgotha, accompanied by St. John, when Jesus gave her John to be her son (as we read in the nineteenth chapter of St. John)—a theme also developed in the well-known hymn, *Stabat Mater*. This most touching and human episode of the divine tragedy evidently gripped the hearts of the Christians

of the early centuries as well as of medieval times. Indeed, what episode in the *Via Dolorosa* grips us more today! So, in the "Lament of the Virgin" we welcome, not a divinely inspired or canonical writing, but a humanly inspired or "heart document," which links us with early Egyptian Christians, with medieval Christians, and best of all—with Mary and John and Christ on Golgotha. It is another one of those almost innumerable indications which drift to us from history, archeology, art, and literature, that we Catholic Christians, through all the ages, believe alike in one Lord and one Blessed Virgin. We welcome "The Lament of the Virgin" as a Catholic document which we understand and appreciate. It expresses our own religious sentiments and emotions. Non-Catholics will now have to put the early Christians of Egypt in the same class with those who sang the *Stabat Mater* in the Middle Ages, or who with the same idea—"Mother, behold thy son"—built the Lady Chapel of Durham or of St. Patrick's Cathedral, New York City.

The second manuscript called "The Martyrdom of Pilate" is not less interesting. It is perhaps the source of many legends which have gathered about the figure of Pilate through Christian ages—like the Pilatus legend in Switzerland, which is so beautifully set forth in poetry and prose by some of the world's greatest writers. The Scriptures themselves, while not absolving Pilate from blame and responsibility, certainly do not present him at all in a villainous rôle. In Cardinal de Lai's book on the Passion of our Lord, translated by Cardinal O'Connell, is given a most interesting psychological study of the character and actions of Pilate: it is not intended to be a defense or a justification of his actions, but it is a splendid interpretation and explanation of the character and motives of the pagan Roman.

This new apocryphal writing goes further in absolving Pilate from the responsibility of Jesus' death. Herod is made out to be the villain of the piece, together with the Sanhedrin. In this account, consonant with much that tradition and legend has gathered about Pilate, the noble Roman became a convert to Christianity, and lived a life devoted to deeds of penance and charity in reparation for the part he played in the judicial murder of Christ.

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THE ZIONIST MOVEMENT

The Zionists in their attempt to colonize Palestine have abandoned the haphazard and resorted to science. It remains to be seen whether the haphazard, which to a great extent marked every colonization in history, can be improved upon by what we might term "scientific" colonization. Successful colonies have been founded by free, bold and venturesome spirits—men with souls too large to be wrapped up in red tape. A colony, after all, is fundamentally an aggregation of families establishing homes. There is something so intimate and sacred about the family and the home that the scientific attempts to regulate domestic life have been about as successful as the similar attempts to regulate religion. This is particularly true when the science is based on purely mechanistic or material principles. Witness the Soviet attempt to make a nation live on so-called scientific principles.

Every attempt at scientific organization today must begin with a survey. The survey is to modern organization what baptism is to the Christian. Therefore, the Zionists have had a survey. They are up-to-date and business-like people, preëminently. They have in Palestine today a great opportunity, and they know it. The Peace Treaty at the end of the Great War awarded the mandate of Palestine to the British Government with the proviso that the Zionist organization be recognized as the Jewish Agency for Palestine. The Zionists were instructed to consult with His Majesty's Government with a view to securing the coöperation of all Jews willing to assist in the establishment of a Jewish Fatherland. Thus, the Zionists were assured of the practical help of the British Empire which was awarded the mandate. More than that, the authority of the Empire in Palestine was behind them. No wonder that Christians and Mohammedans viewed this arrangement with dismay.

The Commissioners selected to carry through this agreement are Sir Alfred Mond, Lee K. Frankel, Felix Warburg and Oscar Wasserman. They have submitted the results of their survey to Pres. Louis Marshall of the American Jewish Committee and to Dr. Weizmann of the World Zionist Organization.

The recommendations in the Report virtually call for a new

Palestine. They demand an abandonment of the sentimentalism which has marked the Zionist movement. They show that Palestine is mainly an agricultural country, as two-thirds of the people live on the land. Selective immigration is urged. All immigrants are to be subsidized. Adequate financial backing is absolutely necessary for success. The land can be divided into 83,000 farms, which presumably are to be parcelled out to the Jewish immigrants. 33,000 of these farms can be irrigated. Scientific forestation will be attempted, and the barren mountains of Judea, at the magic touch of gold, will bear again the mighty cedars of Lebanon. Nor in this keen and business-like survey is the possibility of great revenue from innumerable pilgrims and tourists overlooked as a valuable business asset. A minimum annual budget of \$5,000,000 is to be contributed to give the movement proper impetus. This revenue is to be gathered by contributions from the entire Jewish world.

The Jews are an eminently practical people, and this wholesale international movement of Back to the Farm (and to such farms) will not appeal to the common sense of the ordinary, business-like Jew. Strip this movement of its idealism or sentimentalism, and it will fall flat. That the financial backing can be obtained in the future as it has been in the past—on idealism—is certain. That doles will be distributed to those who go, is certain. But what kind of sturdy yeomen and farmers will the East Side of New York or the Ghettos of Spain or Poland furnish? And outside of purely religious or national idealism, what incentive is there to the ambitious Jew to go back to a country like Palestine? Recall the parable of the rich young Jew. Though moved to the depths of his soul by the personality and idealism of Christ, he would not abandon all to follow Him. Nor, we venture to say, will the modern rich and successful Jew be willing to return to Palestine to cope with difficulties of climate and soil, to live in a hostile Arabic environment. He will view with dismay an invitation to live in a place where it is not even expected that he can support himself for many years (much less amass wealth), but must, after all his labor and sacrifice, continue to the end of his life a pauper ward of the Zionist Organization.

ANSWERS TO QUESTIONS

BIRTH-CONTROL THE CRUX OF THE CONFESSOR

Question: What can the confessor do to offset the growing evil of birth-control? What can he say when mothers claim their doctor advised them that, if they have any more children, they will ruin their health, or when they say that they cannot support a large family for want of means? CONFESSARIUS.

Answer: From the beginning of his sacred ministry probably every priest finds out that most of the people who claim that birth-control is a necessity with them (not a matter of their own choice), are not the really poor people who have a hard struggle to house, clothe and feed themselves and their children. The ordinary poor man and woman with a strong Christian heart usually makes a determined stand against the three great enemies of Christian faith and virtue—the devil, the flesh and the world—while those who have an inordinate appetite for the pleasures of the flesh and of the world love these more than God. The means God gave them have not been used with Christian moderation; they have tasted the cup of pleasure; they see others enjoying it to the full, and envy those who walk on the broad and comfortable road that does not lead to God. Evidently, the children of God cannot live like the children of this world. We must live in this world and mingle in our daily affairs with the children of the world, but we cannot be children of God and at the same time live like those “quorum deus venter est.” It is very natural for human nature to find an excuse or a reason for one’s unwillingness to live according to God’s law. Married people who want to limit their family to one or two children strangely enough find only doctors who support their views.

Speaking of doctors reminds us of the recent International Conference on Family Life held at Paris. Of this Conference *The Echo* (Buffalo, July 5, 1928) says: “The physical, moral and social evils resulting from contraceptive practices were pointed out by eminent sociologists and physicians, and the Conference undertook to sum up the arguments which should be used to counteract birth-control propaganda.” The doctors assembled at the Conference were mostly Catholics, but there were also men of other churches. They were unanimous on the point that mothers of large

families enjoy, as a rule, better health than those that use contraceptive means. A French surgeon, Dr. Foveaux de Courmelles, said that forty years of surgical experience had convinced him that contraceptive methods practised by some of his clients had caused uterine tumors and cancers. Dr. McCann, President of the League of National Life of the United Kingdom and former President of the Surgical Society of West London, read a paper proving that contraceptive practices frequently cause grave maladies for women.

The question of stopping contraceptive propaganda by law was discussed. M. Isaac, former French Minister of Commerce, told of the law passed by France in 1920, admitting that it had not been properly enforced. He declared that laws would be of no avail unless public sentiment is aroused in favor of law enforcement.

Indeed, if God's law does not stop people from wrongs against nature (even though nature usually punishes most severely those who disregard its laws), how will the law of a human authority keep people from sin? In some cases where it is true that the woman cannot bear any more children without danger to her health and life, and in cases where the father cannot support any more children no matter how economically the family lives, it requires almost heroic virtue not to sin against the law of God in marriage; and unless both husband and wife value God's law more than all else in life, they will not have the necessary strength of character to control themselves.*

STIPEND BELONGS TO PRIEST WHO SAYS THE MASS

Question: Is it allowed to divide a Mass stipend? For instance, in our parish like in many others, the usual offering for a High Mass of Requiem is ten dollars. The organist receives three, the priest celebrating the Mass three, and the other four dollars go to the church. In my way of thinking this is entirely wrong, since the people giving the stipend think that all goes to the priest who celebrates the Mass. Will you answer this in your next issue? CURATE.

Answer: The principle often inculcated by the Holy See is that the priest who says the Mass for which a stipend was offered should receive the entire stipend. We explained in another issue of this REVIEW that the offerings for funeral and nuptial Masses are not merely stipends, but represent both stipend and stole fees of the pas-

*In his recent work on "Birth-Control and Eugenics" (New York City), Dr. Charles Bruehl has discussed at length this and kindred topics.

tor. How much is to be considered stipend, and how much of the offering is stole fee, cannot be determined by a general rule, for each diocese is supposed to have its own statutes on that subject (cfr. Canon 831). It seems that even up to the present time there are dioceses in the United States in which the matter of Mass stipends is left to custom—and not a general custom throughout the diocese, but to the custom and practice of individual parishes. Disorders and dissatisfaction are the natural result of vague and undefined custom. The communication of our present correspondent is a result of the lack of regulation in this matter. The stipend to which a priest is entitled for celebrating a High Mass, should be fixed; and the payment for the organist should also be settled by statute. Why four dollars out of ten should go to the church, or to the pastor, or to any other person or cause, is unintelligible when we speak of an ordinary High Mass—not a funeral or nuptial High Mass. For these latter Masses the diocesan statutes should decide what offering is to be made to the celebrant, what to the pastor, and what in payment for the services of the organist. With the lack of regulations in the matter of Mass stipends the way is open to abuses, and we have known of outrageously high stipends being demanded at funerals and nuptial Masses.

Though the Holy See had in former times allowed the system under which the assistant priests said Mass according to the intention of the pastor (who kept the stipends in payment for their board), the Holy See has more recently, in cases of controversies about this matter, urged that the stipend be given in its entirety to the priest who celebrates the Mass. In the United States especially, the system of saying Mass for the intentions received by the pastor, while he retains the stipends for board, would be unfair, for suppose the assistant had to celebrate a High Mass several times a week, or celebrate low Masses for which the donor of the stipend gave a liberal offering, as many do (often, two or three times the amount of the usual stipend), would it be just to retain all those stipends for board?

PERMISSION FOR READING OF FORBIDDEN PUBLICATIONS

Question: Has the editor of a Catholic newspaper *ex officio* a general dispensation to read such prohibited literature as he may deem necessary to refute or warn

his readers against? Without such general permission it would seem impossible to conduct his paper efficiently.

Secondly, has a Catholic writer who is a regular contributor to the Catholic Press the same general permission?

If the reply is negative in either or both cases, can the Bishop of the diocese grant such general dispensation?

MISSIONARIUS.

Answer: There is no provision made in the Code for men who on account of their work must read books which are prohibited either by the general laws (eleven classes of books forbidden by Canon 1399) or by special decree of the Holy See. Under the authority given to Ordinaries, by the Code in Canon 1402, they can give permission to their subjects for individual books and in urgent cases only. In the special faculties which the bishops of the United States and other extra-European countries receive from the Holy See, there is no word about giving permission to read forbidden books. In the faculties of Apostolic Nuntios, Internuntios and Delegates, it is stated that they can dispense with the law on forbidden books, and allow the reading and keeping of forbidden books and periodicals, with the right to determine the precautions and limitations which they see fit to make, and which are in accordance with the practice of the Holy Office.

SOME PRACTICAL RUBRICAL AND OTHER POINTS

Question: (1) On August 15 and 19 I said one Mass in parish A at nine o'clock (my parish) *pro populo*, and a second Mass in parish B because the parish-priest was gone on a trip and had requested me to say the Mass in his parish and apply it "pro populo." Can a parish priest of any parish fulfill the two obligations in two parishes "pro populo"?

(2) In our *Ordo* for this year I read the note in *Cæna Domini*: "Crastina die (Holy Thursday) et bibuo seq. missæ privatæ prohibentur." What does "missæ privatæ" mean here? One priest thinks it means Low Mass, and every year asks permission from the Bishop to have Low Mass on Holy Thursday and Holy Saturday. Another priest thinks it means Mass without the ceremonies proper to Holy Thursday and Holy Saturday; therefore, he does not ask the bishop for permission to read Low Mass, because he has all ceremonies on both days. Therefore, what is the meaning of Low Mass in this note of the *Ordo*?

(3) I have here on Holy Thursday only Low Mass without ceremonies, because there is no other altar here than the one main altar. Is that allowed?

(4) In the same *Ordo* I read a remark in *Cæna Domini*: *Renovantur sacra olea combustis veteribus.* Where or how should they be burnt? My neighboring pastor says: "In the stove." Is that right?

(5) In the neighboring parish where the priest was gone for two weeks, a non-Catholic man died. His wife was Catholic, and she asked me to come and read something from the Bible in her house and say a few words; she does not

want any preacher. I refused, but another priest told me that he does it, and that it means nothing. So I did what the Catholic asked for. Is that allowed?

(6) A pastor told me that he does not say the Mass "pro populo," because the Bishop gave him permission to drop the Masses "pro populo." Can the bishop give that permission?

(7) A certain priest says two Masses in the same church. After the first Mass he drinks the absolution and does the same in the second Mass. When told that this is forbidden, he said that formerly, when he had two churches ten miles apart, he got permission to drink something after the first Mass and he is using that privilege. Is he permitted to do so?

PAROCHUS.

Answer: (1) The pastor of one parish could not take over the obligation of the "Missa pro populo" in the parish where the pastor was absent. Canon 466 states explicitly that, when the pastor has obtained leave of absence, he may say the Mass for his parish either in the place where he stays during his absence, or arrange with the priest who takes care of his parish to say the Mass in his parish church on the Sundays or holydays. The Code supposes that a priest stays in the parish during the absence; it does not contemplate the case where a neighboring pastor says a second Mass in the parish. This pastor has the obligation to say Mass for his own parish, and he cannot on the same Sunday apply Mass for the absent pastor. The case is different if the bishop has made a pastor temporary administrator of a vacant parish, in which case the pastor need say but one Mass for the two parishes.

(2) The rubrics of the three last days of Holy Week require that the services be chanted, and that no Masses be said on Holy Thursday and Holy Saturday other than the ones specified in the Missal for those days. For small parishes where the ceremonies cannot be conducted with chanting, general permission is given by the Church to have the services without chant, but three or four altar boys must be employed and instructed to help in the execution of the ceremonies. The Mass and ceremonies of Holy Saturday may not be omitted in parish churches, because it is obligatory to bless the baptismal water. If the ceremonies are carried out without chant and as well as possible in the small parishes, no permission from the bishop is required to have them without chant. The Sacred Congregation of Rites has declared that, if the pastor of a small parish cannot get even a few altar boys to assist in the ceremonies of Holy Thursday, the pastor can obtain permission from the bishop (which permission must be renewed each year)

to have Low Mass without other ceremonies on Holy Thursday.

(3) From what was said above, it follows that a pastor may not without permission of the bishop have only the Low Mass without the other ceremonies on Holy Thursday. If there is but one altar in the church, some small shrine could be constructed a little distance from the main altar, where the "sepulchrum" could be prepared. If the full ceremonies of Holy Thursday are not observed, the "Missa Præsanctificationum" of Good Friday cannot be held.

(4) The holy oils should be burnt by pouring them on absorbent cotton, which is then set on fire. What remains of the burnt oils and cotton should be put in the *sacrarium*. If there is no *sacrarium* (though it is obligatory and easily constructed), the remaining ashes should be buried in a secluded spot near the foundations of the church. The stove is no place for the burning of the holy oils.

(5) It is not proper to take the place of the non-Catholic minister at the funeral of a non-Catholic, even at the services in the private house. There is no objection to the pastor's visiting the Catholic who has lost a non-Catholic husband, relative or friend, to express his sympathy, and privately say a prayer at the casket.

(6) Unless the bishop has some special faculties from the Holy See, he cannot relieve a pastor from the obligation of applying Mass for the people of his parish on the days prescribed by the Code of Canon Law. Neither the ordinary faculties of the Apostolic Delegate nor those given to the bishops of the United States have one word about dispensing the pastor from the obligation of the Mass for the people of his parish.

(7) The dispensation from the so-called natural fast before celebrating Mass or receiving Holy Communion does cease, like all dispensations, with the certain and total cessation of the cause for reason of which the dispensation was granted. If the pastor in question got the dispensation, not only because of the distance he had to travel between the two Masses, but also because of the great fatigue and hardship caused by saying another Mass at a late hour, he may continue to use the dispensation, if even now he has the second Mass at a late hour and feels greatly fatigued. For it should be noticed that Canon 86 says that then only does the dispensation cease if it is certain that the cause for which it was granted has *totally* ceased to exist.

CASUS MORALIS

The Impediment of Mixed Religion

By VALÈRE J. COUCKE, LL.B.

Case.—John, born and baptized in the Protestant Church, deceived Joanna a Catholic girl, and in 1920 married her civilly. Three sons are born to them. A few years later Joanna's conscience begins to feel remorse. She wishes to change her life, make her marriage valid before the Church, and frequent the Sacraments. But John refuses to renew his consent before the Church, unless Joanna also renews hers before a Protestant minister. Through Joanna's pleading he allowed his children to be baptized and educated as Catholics, but will promise nothing in the matter before the Church or her ministers, since no Church should concern itself with the education of children, which is the parent's business alone. What can be done in Joanna's and her children's favor?

Solution.—It is evident that the above-mentioned civil marriage is not a *true* marriage. But, as we may suppose, John and Joanna did not give their consent *fictitiously* before the civil officials; consequently, their marriage, *if there had not been an ecclesiastical law concerning it*, would have been valid. The reason why such a marriage is invalid by ecclesiastical law is because of the absence of the prescribed form. For, by the law of the Church, only those marriages are valid, which are contracted before the local parish priest and two witnesses (Canon 1094). And all Catholics of the Latin Church are bound to observe this form, even when they marry non-Catholics (Canon 1099).

When, however, a civil marriage is contracted with a real intention of giving the matrimonial consent, it may be validated before the Church. This may be done in two ways: the ordinary way of simple validation and the extraordinary way of "*sanatio in radice*."

The simple validation consists of a double act: on the one hand, the removing of the impediment, and, on the other, the giving of a fresh consent with the knowledge of the nullity of the former consent. The "*sanatio in radice*" is a validation which (1) grants, in addition to the dispensation in the impediment, another dispensation in the law requiring the renewal of consent, and (2) causes, *per fictionem juris*, the effects of a legitimate marriage to be attributed to the past (Canon 1138). The very *root* of matrimony is healed—

i.e., the *consent* of its own nature valid, given in the past and still virtually persevering, now begins to be valid, without having to be renewed; moreover, even the juridicial effects of the marriage are acknowledged—in particular, the legitimacy of the children—just as though the consent had been valid from the beginning.

From what has been said above, the way of obviating the difficulty is evident. This difficulty is that, on the one hand, John refuses to renew his consent before a Catholic priest, unless Joanna will go with him and do the same before a Protestant minister; while, on the other, Joanna may not go to a Protestant minister without a serious sin—indeed, even a censure. For it is prescribed in Canon 1063: “Even if a dispensation has been obtained from the Church from an impediment of mixed religion, the spouses may not, whether before or after the matrimony celebrated before the Church, go to any non-Catholic minister *as such*, whether in person or by proxy, in order to give or renew their matrimonial consent. Should the parish priest know for certain that those to be married are going to violate this law, or have already done so, he may not assist at their marriage except there be very grave reasons and no danger of scandal, and until he has first consulted his Ordinary.” And, according to Canon 2319, Catholics who contrary to Canon 1063 enter marriage before a non-Catholic minister are excommunicated. It is therefore evident, I repeat, how by “*sanatio in radice*” this first difficulty may be solved, *since a dispensation is then given in the law requiring the renewal of consent*.

There still remains, however, another difficulty, since in the marriage between John and Joanna there was an impediment of mixed religion—which is a prohibitive impediment, but not diriment—for marriage is forbidden between two baptized persons, of whom one is a Catholic and the other a non-Catholic (*e.g.*, a Protestant).

Wherefore, the following points should be noted:

(1) According to the natural law, certain precautionary provisions (*cautelæ*) should be verified on account of the evils arising from such unions, before a mixed marriage may be contracted. These are (a) that there be moral certitude of the absence of any *near* danger of perversion on the part of the Catholic party and children, (b) and that there be reasons sufficient in number and value for allowing the *remote* danger of perversion to which the

Catholic party and the children are exposed, as also the scandal given to Catholics. Such grave dangers as these, which are never or at least very seldom completely absent, and which in the ordinary way are only removed with difficulty, may however in special circumstances give less grounds for fear than usual.

(2) The Church requires certain conditions, or rather *assurances* (*cautiones*) of the fulfillment of the aforesaid conditions, and will not dispense in mixed marriages unless (A) the guarantee is given (a) by the non-Catholic party that all danger of perversion for the Catholic party will be removed, and (b) by each spouse, of the Catholic baptism and education of all children; (B) and that it is morally certain that these guarantees will be fulfilled. An oath is not required by the common law.

Such are the requirements of the ecclesiastical law (Canons 1061, 1071); but according to the natural law, in order that the Church may dispense, any degree of certitude of the fulfillment of the guarantees will suffice; indeed, circumstances may arise in which dangers of perversion arising from concubinary cohabitation may be foreseen, and at the same time so many reasons may be given in favor of marriage that the Church can dispense without that certitude—indeed, even without the guarantee—and allow the marriage to be celebrated before the parish priest, or be convalidated or healed “*in radice*.” Wherefore, the Holy See sometimes only demands these guarantees from the Catholic party, or it can even happen that it requires no guarantee, and only reminds the Catholic party seriously of the obligation which he (or she) must always keep, of insisting as much as possible on the baptism of the children of either sex, and their education in the sanctity of the Catholic religion (as well for those children already born as for those who are perhaps still to be born), and also of trying in a prudent manner to convert the non-Catholic spouse to the Catholic Faith.

Having thus examined all the special reasons for which a validation of a marriage may be urged, it follows that in our case one may reasonably hope that the Church would grant a “*sanatio in radice*” for this marriage of John and Joanna, even though the Protestant party is unwilling to give the guarantees. In fact, as far as we know, the Congregation of the Holy Office on September 16, 1922, conceded such a faculty.

ROMAN DOCUMENTS

MESSAGE OF THE HOLY FATHER TO THE ORDINARIES, PRIESTS AND PEOPLE OF CHINA

The Supreme Pontiff writes to the Apostolic Delegate of China that he is happy to learn of the end of the civil war in China, and prays that the peace may be a lasting one, and, based on charity and justice, produce abundant fruit. In order that this peace may be obtained, the Holy Father hopes that the legitimate aspirations and rights of the people of the nation will be recognized. The Catholic Missions should contribute their share towards the peace and welfare and progress of China, for the Catholic Church professes and teaches respect and obedience to the legitimately established authorities, and the Church demands for her missionaries and the faithful the liberty and security of the common law. The Holy Father urges that the Ordinaries in China organize and develop organizations of Catholic lay people, so that they may assist the bishops and priests, not only in the work of making known the teaching of Christ, but also in social work for the welfare of China (August 1, 1928; *Acta Ap. Sedis*, XX, 245).

LETTERS OF CONGRATULATION OF THE HOLY FATHER TO THE MINISTER GENERAL ON THE FOURTH CENTENARY OF THE FOUN- DATION OF THE CAPUCHIN ORDER

The Supreme Pontiff says that the Order of Friars Minor Capuchins justly rejoices at the advent of the fourth centenary of their foundation. The men who started this severer form of Franciscan life, anxious to imitate as nearly as ordinary man can dare the personal severities and penances of the Poor Man of Assisi, are compared by the Holy Father to the fresh sprout of a tree which in turn grows into a tree. And the Order of the Friars Minor did indeed grow into a mighty tree that spread its branches through many a nation and many a foreign mission field. The Holy Father enumerates some of the most meritorious works of the Order among the sick, prisoners, and soldiers, and their missions among non-Catholics and in the foreign fields (*Acta Ap. Sedis*, XX, 252-254):

SPECIAL REGULATION FOR RUSSIA CONCERNING CERTAIN ECCLESIASTICAL DOCUMENTS

As in the present state of affairs in Russia ecclesiastical documents may be easily lost to the great disadvantage of those concerned, the Pontifical Committee for Russia ordains that the notifications prescribed by Canons 470, § 2, 576, § 2, 798, 1101, and 1103, § 2, to be made to the pastor of the place of baptism, shall be made to this Pontifical Committee, if the parish is located within the domain of Russia (Sacred Congregation for the Oriental Church, July 13, 1928; *Acta Ap. Sedis*, XX, 260).

DECLARATION CONCERNING BURIAL IN CHURCH

The Bishop of Santissima Concepcion in the Republic of Chile explains to the Holy See that the Catholic people of his diocese, and especially priests, frequently stipulate in their last will and testament that their body is to be raised from the common cemetery after ten or fifteen years and buried in this or that church. There are in the walls of the churches certain niches or small excavations where the bones and ashes are deposited in small caskets or urns. Religious Sisters often ask that their ashes or bones be similarly deposited in the walls of their oratories. Now, Canon 1205, § 2, forbids the burial of bodies in churches. The question is whether the remains exhumed after ten or fifteen years' rest in the cemetery can be called "cadavera" (of which the above-quoted Canon speaks), and whether the practice be suffered to continue.

The Sacred Congregation of the Council answers that the practice of demanding by last will that the body be exhumed after some years, and that the remains be buried in the wall of a church, cannot be tolerated, and the bishop is ordered to abolish prudently the practice. The same Sacred Congregation furthermore states that the term "cadavera" in Canon 1205, § 2, refers not only to the entire body as it is right after death, but also to any bones, ashes or other remains extant after many years of burial in the cemetery (December 13, 1927; *Acta Ap. Sedis*, XX, 261-264).

RELATION BETWEEN THE "OPUS PONTIFICIUM A PROPAGATIONE FIDEI" AND MISSIONARY INSTITUTES OF RELIGIOUS

- (1) The religious as well as all others should, above any other

missionary activity in favor of the missions, coöperate zealously with the *Pontificium Opus a Propagatione Fidei* because :

(a) it is a Papal undertaking and has been raised to the dignity of an instrument of the Apostolic See by *Motu Proprio* of Pope Pius XI, May 3, 1922;

(b) the missions in charge of religious organizations receive from the *Opus Pontificium* annually considerable help, and the Superiors of the missions often seek help outside the Religions Order.

(2) The religious should make an effort to make the celebration of the special feast for the missions next October a success.

(3) The religious should avoid ways and means and undertakings which in any way confuse their own efforts for their missions with the *Pontificium Opus a Propagatione Fidei*, and which may interfere with the greater success of the *Opus Pontificium*.

(4) While these rules are given by the General Council of the *Opus Pontificium* for furthering a united effort and greater success of missionary undertakings, it realizes that the *Opus Pontificium a Propagatione Fidei* cannot provide for each and every need in the missions, and therefore it willingly declares that it does not desire to impede the missionary institutes from asking alms from friends and benefactors for the needs of their missions. The General Council, however, hopes that these institutes will recommend to their friends and benefactors the *Opus Pontificium*, and endeavor to persuade them to have their names enrolled in this work (*Pontificium Opus a Propagatione Fidei*, July 9, 1928; *Acta Ap. Sedis*, XX, 266).

PONTIFICAL APPOINTMENTS

The Most Rev. Richard Downey, Vice-Rector of the Seminary of the Archdiocese, has been appointed Archbishop of Liverpool.

The Rt. Rev. Msgr. Richard Barry Doyle (Diocese of Ferns) has been made a Prothonotary Apostolic *ad instar participantium*. The following have been appointed Domestic Prelates to His Holiness: the Rt. Rev. Msgri. Andrew Clohessy and James J. McCaffrey (Diocese of Kansas City).

The *Placca* of the Order of St. Gregory the Great has been conferred on Mr. Joseph Scott (Diocese of Los Angeles).

STANISLAUS WOYWOD, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of November

TWENTY-THIRD SUNDAY AFTER PENTECOST

The Point of Death

By J. S. LINEEN, B.A.

"Lord, my daughter is even now at the point of death; but come lay Thy hand upon her and she shall live" (Matt., ix. 18).

SYNOPSIS: I. *Man gives time and care to temporal matters, little or none to the one thing that matters—Death.*

II. *Death of the Sinner.*

III. *Death of the Just.*

IV. *Which will be yours? Choose today.*

Man lives mostly for the future. His mind and imagination are ever reaching forward to some future period of his life, to some important event, to the realization of some petty desire. Of one thing, and that the most important of all, he not infrequently loses sight. That one thing is death. The scientist, the inventor, the explorer, the agriculturist, the gardener, the competent business man, the student, each in his own particular sphere is ever devising schemes to insure future success. How many Christians take pains commensurate with the importance of the event to make ready for the most critical moment of life, which is the point of death?

In practically every walk of life men have eyes to see, ears to hear, intelligences to understand. They are fully awake to the advancement of science, the changes of fashion, the proportion between supply and demand, the fluctuations of the markets and their effect on business, the ever-changing chances of political parties. Their mental acumen is ever on the alert for tides likely to lead them to fortune or to honors. The signs of the times are closely scrutinized with a prophetic vision bred of experience. Time, care, and energy are expended unstintingly on matters that dwindle into

insignificance before that all-important matter of life—the leaving of it.

LIFE IS GIVEN US TO PREPARE FOR DEATH

Man was created to prepare for death. His life, be it long or short, busy or otherwise, important or insignificant in the eyes of his fellow-men, is given him by God to make provision for its end. Lose that opportunity and all is lost, whatever else is gained. Use it and all is won, whatever else is lost. Are we fully awake to our responsibilities in this matter? Do we not busy ourselves about many things, while the reminders that point to the one thing that matters are practically lost upon us? The springtime of life creeps gradually and imperceptibly into the summer. The summer gives way to the autumn, and almost suddenly we begin to realize that the winter of old age is upon us. Does the autumn with its decaying leaves and lonely loveliness read us no lesson? Does the parting of relatives and friends, mowed down yearly by death's sharp scythe, convey to us no message? Are our minds a blank to the significance of the solemn funeral processions that wend their way daily through our streets? Do the ever-increasing number of sudden deaths and accidents sound no warning note in our ears? Alas! these providential reminders are very often lost upon us. We have eyes and we see not, we have ears and we hear not, we have intelligences but we do not want to understand.

Like the Centurion's daughter, we shall all one day be at the point of death. How miserable we shall feel if approaching death finds us unprepared! How happy on the other hand if the thought of death has played a prominent part in our lives!

DEATH OF THE SINNER

What more terrifying picture can man's imagination conjure up than that of the sinner at the point of death, whose life has been a studied shrinking from the thought of his end! Willingly or unwillingly, he is now bound to face the dread of reality. "O Death, how bitter is the remembrance of thee to a man that hath peace in his possessions!" (Eccles., xi. 7).

The past, the present and the future all combine to scourge the

hapless victim with their cruel lashes. The forbidden pleasures, the sins committed, the graces abused, emerge skeleton-like from the cupboards of the past to upbraid him. The words of the psalmist, hitherto unheeded, ring threateningly in his ears: "They spend their days in wealth, and in a moment they go down to hell" (Ps. xxi. 13). The present whispers to him a message which he has often heard before: "Thou wert busy about many things. One thing alone was necessary. That you ignored." No less cruel is the future which holds up to his gaze, not accumulated treasures, but "grim-visaged, comfortless despair."

THE DEATH OF THE JUST

How different is the position of the broadminded man who, through all the varying circumstances of life and the vicissitudes of fortune, has never lost sight of the goal, or glorified the petty things of this world, such as honors or riches, into ends in themselves.

Now he has reached the last page of the last chapter of his book of life. He is on the point of death. It is a page of consolations. In it are summarized the contents of the previous chapters—battles fought and won sufferings endured for justice' sake, passions lassoed and kept in subjection, sins atoned for, talents increased a hundred-fold. On the wings of his imagination he revisits again the scenes of his many victories. His soul is swimming in a sea of delights, a foretaste of the unending bliss that awaits him inside the celestial gates. Many a time life presented to him the chalice of suffering and bade him drink. Mockery, contempt, calumny, and temptation were its ingredients. The spirit was willing, though the flesh was weak, and virtue triumphed. His struggles are now ending. His sorrow is about to be turned into joy. Trials and sufferings, hitherto so mysterious, begin to explain themselves. The words of Isaias rise up before his mind: "For a small moment have I forsaken thee, but with great mercies will I gather thee up. In a moment of indignation have I hid My face a little while from thee, but with everlasting kindness have I had mercy on thee."

With no less hope and consolation he turns to another chapter in his life's book—the chapter of his good works. Earthly things are fading from before his eyes. Substances are becoming shadows. He reaches out for something tangible to hold and take with him, and finds it in his good works. The things the world prizes most have lost their glamor, and appear as so much dust and ashes, whilst the least of his good works seems like a priceless treasure. These good works will plead his cause before he reaches the judgment seat. They will change a trying ordeal into a source of infinite pleasure. They will transform a Judge into a Saviour. “He wrought,” says Ezechias, “that which was good and right and true before the Lord his God . . . according to the law and the ceremonies, desiring to seek his God with all his heart, and he did it and prospered.” “God,” says St. Paul, “will render to every man according to His works. . . . But glory and honor and peace to every man that worketh good” (Rom., ii. 6.10).

Sins he may have committed. They trouble him no longer. With a contrite and humble heart he has washed away their guilt. In the depths of his heart he feels that many sins have been forgiven him because he has loved much. At peace with his God, at peace with his own conscience, he is ready to leave the things of earth which he has never inordinately desired, and is now eager like St. Paul to be dissolved and to be with Christ.

CONCLUSION

Which death will be yours—that of the sinner or that of the just? It is for you to choose. “Now is the acceptable time, now is the day of salvation.” “As the tree inclines, so shall it fall.”

Do you desire the death of the just? Then face death daily and prepare for it. Turn not a deaf ear or a blind eye to its repeated warnings. “Remember thy last end and thou shalt never sin.” Be ye always ready and its day and hour and accompanying circumstances will be matters of little moment to you. You will meet it with peace and serenity of mind saying: “O Death, where is thy victory! O Death, where is thy sting.”

TWENTY-FOURTH SUNDAY AFTER EASTER

The Peace That Surpasseth Understanding

By W. F. CUNNINGHAM, C.S.C.

"Let the peace of Christ rejoice in your hearts, wherein also you are called in one body; and be ye thankful" (Col., iii. 15).

SYNOPSIS: A. St. Paul in his blessing of peace touches one of the universal cravings of the human heart.

B. Peace, its disturbers, its principle.

I. The Disturbers of Peace:

- (1) from without: (a) war, (b) class conflict, (c) envy (i) among individuals, or (ii) even within the home.*
- (2) from within: the temptation of humanity: (a) possessions (greed), things, (b) pleasure (lust), persons, (c) power (pride), self.*

II. The Principle of Peace:

- (1) The Way of the World: compulsion from without: (a) treaties, (b) law, (c) imprisonment.*
- (2) The Way of Religion: control from within: (a) the vows: poverty, chastity, obedience; (b) the commandments: duties to God, self and neighbor.*

C. "Peace that surpasseth understanding."

Dearly beloved, St. Paul in his Epistle to the Colossians, as read in today's Mass, touches on a universal craving of the human heart—the desire to be at peace. This is a desire which, of course, can never be perfectly satisfied in this life. As Holy Writ so frequently reminds us, life is a continual warfare—the Prince of Darkness being ranged against the Prince of Peace. But, if we battle under the banner of the latter, there is a sure foundation for true universal peace that the storm and stress of continued conflict can never shake. What are the forces in our lives which assail this citadel? Let us place them squarely before us for the moment that we may plan a counter-attack.

THE DISTURBERS OF PEACE

First of all, there is international conflict in which nation is pitted against nation. All of us who are well out of the age of childhood still have vivid remembrances of what it means for war to break upon a sleeping world. Almost overnight what had been

a world of peace became a world at war, and all the passions of men were unloosed in a wild struggle to profit by the unpreparedness of others.

Within each nation, how often we see class in conflict with class, group fighting group, each claiming as their right the possessions of the others, or, prompted by the pride of place, determined to supplant the others in the seats of the mighty!

Within the narrower circle of acquaintances and friends not seldom is this same passion to dispossess another the cause of conflict and the destroyer of peace. At times it even enters our homes, and sets parent against son or daughter, brother against brother, sister against sister, or one against the other. What is thought good for one to have and to hold, is envied by another. And, when envy cannot be satisfied by possession, anger and hatred follow soon in its wake.

Still more disturbing is the struggle which arises within our own very natures. St. Paul, Apostle as he was, experienced it. How, then, can we hope to escape? Paul found the law of his members fighting against the law of his mind; the lower nature in rebellion against the higher!

What are these things that man desires so desperately that he cannot remain at peace with himself unless he feels himself in possession of them? The answer to this question is at hand in the threefold concupiscences of St. John: the concupiscence of the world, the concupiscence of the flesh and the pride of life. Possession, pleasure, power! The same analysis is presented to us in the threefold temptation of our Lord on the mountain top: "All these will I give Thee, if falling down Thou wilt adore me." So spoke the evil one—the temptation to worldly possessions! In the desert: "Command that these stones be made bread"—the temptation to bodily pleasure symbolizing the tyranny of that other domineering bodily appetite, sex. On the pinnacle of the temple: "Cast Thyself down. The angels will bear Thee up and the people beholding will fall down in adoration before Thee." Here was the temptation to power! Verily, this was the temptation of humanity submitted to by the Son of Man that His victory might be a spur to our weaker spirits to win in the fight for mastery over self.

THE PRINCIPLE OF PEACE

Is there no possibility of peace in all this conflict? The world has one method of striving for it, but it is vain. International treaties would enforce peace on disturbing countries. Nations pass laws to compel opposing groups to live harmoniously side by side. States imprison individuals who violate the rights of others. Can we then legislate into existence virtue, the only foundation for lasting peace among nations or among individuals? The futility of such a procedure is evident to all who will face the fact of disrespect for law rampant throughout the land today.

All these efforts at best create only an armed truce. There is no real peace in compulsion. There is merely imposed quiet. Conflict and struggle break out again, once this unwelcome constraint ceases to be operative.

THE WAY OF RELIGION

But there is another way. The way to peace leads, not by compulsion from without, but by the principle of control from within. Self-imposed control from within will resolve the conflict, when super-imposed compulsion from without will only serve to embitter the opposing forces. This is the way of religion. The threefold temptation of humanity is indeed universal, but there is a universal means at hand to overcome it. Herein lies the significance of the three Evangelical Counsels. These are voluntarily accepted and self-imposed from within, not superimposed from without. For those not living within the organized asceticism of the Church under the three vows of poverty, chastity and obedience, there is the law of God written in the very heart of man and revealed to us in the Commandments. These, voluntarily accepted and embraced as a rule of life, furnish the only avenue to that peace which alone is worth while, the peace of a good conscience. Through them we dominate our lower natures by the higher, fulfilling our duties to God, to self and to our neighbor.

"PEACE THAT SURPASSETH UNDERSTANDING"

With this victory gained and sustained from day to day, we will make our own the blessing which St. Paul invoked when

writing to the Philippians: "May the peace of God *which surpasseth all understanding* keep your hearts and minds in Christ Jesus" (iv. 7.) Let this, dearly beloved, be the prayer of all of us for one another this morning. And, if we are successful in any little way in achieving this victory over our lower selves, we will bring into our own lives what St. Paul begs for us in the Mass this morning—"the peace of Christ," wherein we are called in one body. For this, indeed, we may well be thankful.

TWENTY-FIFTH SUNDAY AFTER PENTECOST

Credo in Unam Catholicam Ecclesiam

By ALBERT WOOD, D.D.

"In every place your faith, which is towards God, is gone forth" (I Thess., i.).

SYNOPSIS: I. *Catholicity of the Church.*

II. *Unity of the Church.*

III. *The Protestant Conception of Unity.*

IV. *The Teaching of the Church.*

V. *The Word "Roman."*

VI. *The "Branch Theory."*

Taking as historical facts the human life of Christ and the existence in the world since His time of people claiming Him as their authority for their religious beliefs and practices, we can employ the word "Church," at the outset of our discussion, to indicate in an undefined sense this multitude of people claiming Christ as their religious center.

We are then concerned with the manner in which this multitude should be associated. That Christ should wish His followers to be associated with Himself and with one another in some definite manner, is in accordance with natural reason, and implies little more than that Christ came into this world with a definite object. Assuming this then as a general truth, we maintain in particular that one of the characteristic properties which Christ desired and intended the association of His followers to possess is the all-embracing, non-exclusive property of Catholicity. In this His Church was to differ notably from the Synagogue of the Jews, and the vision vouchsafed to St. Peter at Joppe (Acts, x. 10) and the instructions concerning

St. Paul, given to Ananias at Damascus (Acts, ix. 15), might be cited as sufficient proof of the mind of Christ.

The same is prefigured in the Messianic prophecies and Psalms, notably in Isaiah, xl-liv, and Psalms xxi and lxxi, and is definitely stated in Christ's commission to the Apostles: "Go ye into the whole world and preach the Gospel to every creature" (Mark, xvi. 15).

We believe, therefore, that every human being possesses a natural right to become a follower of Christ, and also that Christ has given definite commands to His Apostles and their successors to endeavor to make His teachings known to everyone.

UNITY OF THE CHURCH

We maintain, further, that Christ also wished His Church to have the characteristic property of *unity*. The chief authority for this is commonly found in the words of Christ in His prayer after the Last Supper: "That they may be one, as We also are" (John, xvii. 11), and in the many similitudes concerning His Church which He uttered during His public ministry. He compared it, for instance, to a kingdom, a city, and a sheepfold (Matt., iv. 17, v. 14, xxvi. 31), each of which is expressive of an organized unity. It is obvious, however, that these are merely illustrations, and do not involve more than a general notion of unity. To investigate further and to determine the precise manner in which this unity of the Church is effectually obtained, is our main object in this discussion, and is the point at which differences of opinion are encountered.

The Orthodox Eastern Churches maintain almost invariably that the unity of the Church is the unity of a spiritual body under one head, Christ, animated by one Spirit, according to the text of St. Paul's Epistle to the Ephesians (iv. 3-4): "Careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit: as you are called in one hope of your calling."

They admit, at least in practice, that this unity is not inconsistent with the arrangement of the Universal Church into several separately governed, particular Churches, having a common head in Christ, a common spirit of faith and grace, and an external unity of creeds, prayers and sacraments. The supreme ruling and teaching authority in a universal Church of this nature is the assembly in an Ecumenical Council of the heads of the separate particular Churches.

THE PROTESTANT CONCEPTION OF UNITY

The common Protestant opinion of unity is satisfied with much less than this. It does not demand strict uniformity in external creeds and sacraments, but is content with a vague indefinable unity of spirit through a common attachment to Christ. This at least is the only logical conclusion one can draw from a careful reading of Reports of Conferences, such as those held at Lambeth on May 29, 1922, July 6, 1923, and September 18, 1923. Therein may be found the following and similar statements: "The Church is the Body of Christ, and its constitutive principle is Christ Himself, living in His members, through His Spirit." "The Church has its expression in this world in a visible form." "This visible Church was instituted by Christ as a fellowship of men united with Him, and in Him with one another, to be His witness and His instrument in the spread of His Kingdom on earth." "Baptism is by the ordinance of Christ and His Apostles the outward and visible sign of admission into membership of the Church."

One might expect such assertions as these to lead on to a definite opinion upon unity, but instead one finds only the following:

"The true relation of the Church and local Churches is that which is described in the New Testament, namely, that the Churches are the local representatives of the One Church. The actual situation brought about in the course of history, in which there are different and even rival denominational Churches independent of each other and existing in the same locality, whatever justification arising out of historical circumstances may be claimed for these temporary separations, cannot be regarded as in accordance with the purpose of Christ, and every endeavor ought to be made to restore the true position as set forth in the New Testament."

And again: "The marks which ought to characterize the Church visible on earth are possessed by these existing separate Churches and societies of Christian people in very varying degrees of completeness or defect. Hence even though they be parts of the visible Church, they cannot be considered as all alike giving equally adequate expression of the Lord's Mind and Purpose. Some indeed may be so defective that they cannot rightly be judged to be parts of that Church. But such judgments, though made in trust that they

are in accordance with the Divine Mind, must be regarded as limited to the sphere of the visible Church as an ordered society here on earth. It would be presumption to claim that they have a like validity in the sphere of the whole Church as the One Body of the redeemed in Christ, for within that sphere judgment can only be given by the All-knowing Mind and Sovereign Mercy of God." So throughout these Reports, one seeks in vain for any solid basis of Unity, Truth or Order.

THE TEACHING OF THE CHURCH

Against all this the teachings of the Church of Rome stand clear and well defined. For us the Church on earth is a moral entity, the society of the faithful, and its unity is maintained in the only way in which the unity of a moral entity can be maintained—namely, by one form of government, one constitution, one common purpose, and one common method for obtaining its end. The very notion of "society" implies a concurrence of many members in an orderly manner for a common end, and one cannot conceive any rational creature, much less our Divine Lord, giving origin to any society of men, without furnishing that society with a definite object, a definite constitution, and a definite practical method by which its object is to be attained. To believe "in One Church" is, therefore, to believe that Christ established His Church on earth in one particular way. Consequently, our belief in one Church is for us inseparable from our belief that that Church, the Church of Christ, is the Church of Rome.

The full proof of these assertions that Christ established His Church in one particular way, and that the Church as He established it is preserved in the Church of Rome, is found in any dogmatic textbook on the subject of the Church. It will suffice here to say that the foundations of these assertions are in the general promises of Christ that His Church would be infallible, and in the traditional and dogmatic understanding of the promises made to St. Peter (in Matt., xvi. 18) and the commission to feed the whole flock (John, xxi. 13, etc.).

The divine right of Primacy of the See of Rome and the superiority of the Bishop of Rome over any Ecumenical Council are the elements in our belief most strenuously contested. Our adversaries

would reduce the Primacy to a "primacy of honor" arising from the political and civil dignity of Rome, and consequently they would reduce the Bishop of Rome to a level with the Bishops of other Sees, and so destroy the foundations for any claim of superiority over a Council.

THE WORD "ROMAN"

From the exposition given above of our belief in one Church, it follows that we may easily speak of the Church of our Faith as the Roman Church. This was not uncommon in pre-Reformation times, and no misconception attended it. St. Ambrose tells us how his brother Satyrus asked a Bishop "whether he was in communion with the Catholic Bishops, that is, with the Roman Church." Cardinals, too, have long been called Princes of the "Holy Roman Church."

Whether the Church of Christ is inseparably attached to the See of Rome, is an unsettled point in Theology, but, inasmuch as the attachment is an historical fact, we may say that a faith in the successor of St. Peter is "de facto" the same as a faith in the Bishop of Rome, and consequently the Church of Christ, acknowledging St. Peter's successor, may be called the "Church of Rome." It may also be called "The Catholic Church." Hence, logically, it may be called the "Roman Catholic Church." This conjunction of epithets is, however, not necessary. History shows that the simple phrase "the Catholic Church" has always been taken to mean the Church of Christ. It is as true today as it was when St. Augustine wrote it that, "though all heretics would fain have themselves called Catholics, yet, to the inquiry of the stranger 'Where is the meeting of the Catholic Church held?' no heretic would dare to point out his own basilica or house." Further, since the growth amongst Protestants of a false notion of Catholicity, it would seem that the conjunction of epithets "Roman" and "Catholic" is not merely unnecessary but undesirable, because Protestants insist upon urging it against us in their own false sense, taking "Roman" in a manner which limits the meaning of "Catholic"—leaving scope for other Catholic Churches not in union with Rome. It would seem desirable, therefore, that where the Church is free to act and where legislation in

civil matters is controlled by Catholic principles, the phrase "Roman Catholic" should be avoided in all official descriptions.

It has been thought that the phrase received the approval of the Vatican Council, but this is incorrect. It is true that the first draft of the Constitution concerning "Faith" commenced with the words "Sancta Romana Catholica Ecclesia," but upon a representation from Archbishop Ullathorne showing the Protestant use of the phrase, the wording was after some discussion changed to its present form "Sancta Catholica Apostolica Romana Ecclesia."

We may conclude, therefore, that the addition of the word "Roman" to the word "Church," or to the phrase "Catholic Church," is not detrimental when employed by the Church herself, but the phrase "Roman Catholic" is unnecessary, and, in view of misconstruction, is undesirable.

THE BRANCH THEORY

This misconstruction and undesirability of the phrase is chiefly seen in the so-called "Branch Theory," by which the universal Catholic Church is composed of three branches: Roman, Greek and Anglican.

Dr. Fortescue, in his pamphlet on this matter published by the Catholic Truth Society, relates how a definite attempt to establish this theory was made in the year 1840, when Mr. William Palmer, an Irish Protestant concerned with the Tractarian Movement, visited Russia to represent the Anglican view. The Catholic Church took official cognizance of the theory when a Society for the Promotion of the Unity of Christendom was formed in London in 1857. In 1864 Pope Pius IX forbade Catholics to coöperate with this Society and condemned the Society's periodical, *The Union Review*. This Papal condemnation has been renewed and republished by the Holy Office in recent times (July 4, 1919).

The Branch Theory, in common with most Protestant theories, labors under the defects of vagueness and inconsistency, inasmuch as the Eastern and Roman Churches do not admit it, only a small portion of the Anglican Church admits it, and no satisfactory criterion exists to serve as a test for the so-called unity of the branches. The theory is commonly rejected upon these grounds of vagueness and inconsistency.

With our notions of One Church in the sense we have expounded, we may say further, as did Pius IX, that the fundamental principles of the Branch Theory are subversive of the Divine Constitution of the Church. "The Catholic Church," he says, "is one, with a unity of which the foundation, the root, and the indefectible origin, is the supreme authority and greater dignity of Blessed Peter, the Prince of the Apostles, and of his successors in the See of Rome. Nor is there any Catholic Church but that which, built upon the one Peter, stands by unity of faith and love, in one compact connected body."

LAST SUNDAY AFTER PENTECOST

Judgment and Life

By CHARLES C. MILTNER, C.S.C.

"They shall see the son of man coming in the clouds of heaven with much power and majesty" (Matt., xxiv. 30).

- SYNOPSIS: I. *The Necessity for Judgment Found in the Virtue of Justice.*
II. *Judgments of Men.*
III. *Judgments of God: (a) Present: God's Mercy; (b) To come: God's Justice.*
IV. *Signs of Last Judgment in today's Gospel.*
V. *Significance of these signs: Preparation.*

There is no one who does not realize that life is full of struggle and of competition. In every sphere of human activity there are many persons seeking to excel, striving for supremacy and for success. What is true in business is not less true in the pursuit of art and of science. And whether men rise in the morning to take up work or to amuse themselves in play, always there enters into their actions the element of struggle, of competition with somebody else. There is, of course, nothing striking or original about that fact. It is a commonplace of experience. I mention it only by way of introducing another fact of greater significance. That other fact is this: wherever there is a race, there is a prize. Wherever men compete for a prize, there is also a judge to determine to whom shall go the reward. Success everywhere means attaining a certain standard of excellence, and to judge means to declare officially that this or that contestant is worthy of the prize. And so as competition—the striving for rewards of excellence—is universal, so also is judgment a universal necessity.

JUDGMENT AND JUSTICE

But no man is allowed to assume the rôle of judge, whether he be sitting in a court room or standing behind the pitcher's box at a ball game, or reading manuscripts to determine the winner in a literary contest, unless he previously accepts and thoroughly understands the rules and regulations by which the litigants or the contestants are governed. To say that there are rules for every game, is only another way of saying that there are laws for social enterprise. To judge, therefore, is to apply law to human agents. It is to apply to their actions a standard rule or measure in order to test their excellence, in order to determine their relative merits, in order to find out which is the more perfect and therefore deserving of the greater reward. But as it is impossible to separate the idea of judgment from the idea of law, so the concept of law necessarily involves the concept of justice. Justice and law, these must go together. The end and purpose of law is to safeguard rights, to secure justice. Judgment then, which is grounded upon law and the act by which law is applied to action, has also for its end and purpose the fulfillment of justice.

One is not always satisfied with the judgments of men. Human judgment is by no means infallible. Indeed, occasionally it is grossly partial, painfully defective. In theory, laws are made for the common good, but sometimes they directly benefit but a particular class. In theory, every citizen is equal and has equal opportunity before the law, but practice frequently does not follow theory. And when we come to inquire into the reasons for the failure of human justice, we find them nowhere but in human limitations—in ignorance and selfishness, in greediness and dishonesty, in lust for wealth, in ambition to attain honors, in passion for power. Human judgments at best are imperfect. Human laws at their best are generally far from being ideal. Human justice is frequently delayed and sometimes destroyed. Many a man has carried with him to his grave the consciousness of human wrongs never rectified, of human justice never fulfilled. And if human justice were all of justice, then surely on many occasions we should have to despair of it.

DIVINE JUDGMENT

But fortunately law, whose child is justice, does not come pri-

marily from man, but from God, the Creator of man. Human justice is but the imperfect shadow of the Divine. If it is slow, fallible, uncertain, divine justice is swift, infallible, unerring. The laws of God are not subject to change. The duties they prescribe none may ignore. The inhumanities of man to man, the unsettled scores of human injustice will not pass unnoticed by that Judge to whom nothing concealed is hidden, by whom no debt will be cancelled until it is paid, in whom lies the power and the will to vindicate all wrongs. He it is who shall winnow the chaff from the grain, who will separate the cockle from the wheat. He it is, the Master of life and of death, who will apply the measure of His just commandments to the assembled deeds of men and reward each according to his works.

I say, He *will* apply that measure, but the truth is that in many cases He has already applied it. He has assured us that "he that believeth not is already condemned," that "nothing defiled shall enter into Heaven," that "six things there are which the Lord hateth, and the seventh His soul detesteth: haughty eyes, a lying tongue, hands that shed innocent blood, a heart that deviseth wicked plots, feet that are swift to run into mischief, a deceitful witness that uttereth lies, and him that soweth discord among brethren" (Prov., vi. 16-19). If we are guilty of these things, or for that matter of any other crime against the divine law, we are already judged. There is no law of God without its certain sanction. Violations of God's commandments carry with them a present judgment of guilt and a penalty determined by eternal justice.

DIVINE MERCY

But we may escape these present judgments. Out of the infinite goodness of God there springs a fount of mercy that will not fail as long as life itself lasts. In His Church He has established this tribunal, this judgment seat, and to it he who will may come, and by humbly acknowledging his offenses may receive pardon and the renewal of divine friendship. The compassion of God and the long-suffering of God dog man's footsteps till the end of his life. And, if it ceases there, it is not that Divine Mercy is exhausted, but that human frailty is no longer capable of receiving it. So long as the tree stands, it may draw nourishment from the soil, health and vigor

from the sunshine and the rain. It may profit by the bounteousness of nature. But once the tree falls, so it must forever lie. Something like that is also the case with man. Man's opportunity for receiving the Divine Mercy comes during life, while he has the power to open his heart to the influence of the sunshine of Divine Grace, to repent of his sins and to receive justification through the Sacraments of the Church. But death ends the possibility of repentance, and so it closes the gates to Divine Mercy and opens them only to Divine Justice.

SIGNS OF LAST JUDGMENT

From the present judgments of God there is an avenue of escape. From the judgment that is to come there is no escape. In the present judgments mercy rules and justice does not raise her voice. In the judgment to come justice shall reign and mercy will be silent. Just when that final judgment shall arrive, it is not given to the Church to tell or to any man to know. It is a secret locked in the mind of the All-Knowing God. He has not revealed the appointed hour, but he has revealed the signs of its approach. We cannot tell the precise moment at which a storm will break, but from the signs that precede it we can know of its coming and prepare ourselves to meet it with security. We do not know when a sick man will die, but it is not difficult to detect the signs of approaching dissolution. So too with the death of the world, the end of time. There shall be signs in the heavens and on the earth and in the sea and upon the faces of men. And when the end does come, the whole world shall stand in judgment before the Supreme Judge, the All-Just Judge. Each will be rewarded strictly according to his works. To those who have fought the good fight and kept the Faith, shall be given the crown of eternal life. And from that judgment there will be no appeal. It will be final, irrevocable, but absolutely just.

Book Reviews

A GENERAL INTRODUCTION TO THE NEW TESTAMENT

The name of John-Mary Simon, O.S.M., is well known to readers of *THE HOMILETIC*, for in its pages appeared frequent articles from his pen. Father Simon's last work* is dedicated to "Mariæ Saluti Infirmorum." It is a posthumous work, for the author had indeed found "salutem" before its publication. May he rest in peace! His works live after him.

Those familiar with the first volume of Father Simon's "Scripture Manual" have awaited eagerly the advent of this second volume. The first volume dealt with the Old Testament; the second volume deals with the New. The work on the Old Testament was of such high order, so excellently written, so well arranged that, knowing Father Simon was failing in health, one might well fear that the high standard established in the first volume could not be maintained. We believe, however, that in the second volume it has been surpassed, and the work on the New Testament is actually superior to the work on the Old.

The Scripture teacher and student everywhere owes a deep debt of gratitude to the late Father Simon for his splendid work in supplying these two excellent books. I do not know of any two theological books published in recent years in the English language which were more needed than these two volumes.

Even though the fundamentals of a course in Scripture in our seminaries be given in Latin, the Latin in a priest's public life must ever remain like all things fundamental, the solid hidden foundation on which the structure of theological knowledge rests. But all preaching, all writing, all controversy, all contact in a word with the people, all dissemination of theological knowledge, must be through the medium of English. Theological books in English, therefore, are not a luxury but a necessity. Of books in Latin dealing with the same subjects we have many, some of them first class. The same alas! could not be said of the few scattered works we have in English.

Nothing has been more embarrassing to the Professor of Scripture than to have to shrug his shoulders hopelessly when his students or fellow-priests—or some Catholic student following a compulsory course of Scripture in a non-Catholic college—would ask: "What text-book is used in the seminary? Can't I get hold of some good

* *A Scripture Manual. Directed to the Interpretation of Biblical Revelation.* By the Rev. John-Mary Simon, O.S.M. Vol. II. *General Introduction to the New Testament and Special Introduction to its Constituent Books.* (Joseph F. Wagner, Inc., Publishers, New York City).

Scripture course in English—I don't read Latin very easily. What book would you recommend." What answer could be given? Of course, there are splendid books on special questions, fine articles in encyclopedias, good reference books, excellent lives of Christ, Gospel Commentaries, Aids to Catholic Students, etc., etc. But an organized, consistent, up-to-date, orthodox and well written General Introduction to the Old and New Testament in English—well, there simply was not any to recommend. After teaching seventeen years at St. John's Seminary, Brighton, I still find myself without a text-book in English—simply because I have never felt that any of the manuals available came up to specifications, though many of them could be recommended as reference books. This really deplorable gap in our English theological literature has been admirably bridged by Father Simon's two volumes, and this year we shall have a text-book.

I say all this without any intended disparagement of the giants of former days, who have given us various works of this *genre*. Some of these works are translations, or are the works of writers who with admirable patience and zeal strove to overcome their ignorance of the English tongue to supply the crying need for a Scripture Manual in English. Their knowledge of Scripture was in nearly all cases commendable, but all we can praise in the English they produced is the effort. The handicap was too much for them, and the less said about their abuse of our gentle idiom, the better. Their style in general was dry and didactic, and often so lacking in clarity that the puzzled reader, after delving into pages of controversy as to whether, for example, Moses wrote or did not write the Pentateuch, was apt to lay down the book without much conviction or concern one way or the other. In general, these volumes emanating from foreign sources were about as uninteresting as could be imagined. Three generations of priests and students will testify to the truth of this, and I write this with all respect and reverence for the scholars of former days, who did wonders considering their handicaps.

To emphasize this first excellence of Father Simon's books, they are written in English—not in pigeon English. His English is idiomatic; it is concise and exact; it is vigorous and clear. I open the book at random and cull these striking epithets from a sentence. Describing St. Paul's Second Epistle to the Corinthians, he says it is a "swiftly changing, many-sided manifestation of St. Paul's personal feelings" (page 305). He describes the Epistle as a personal apology of St. Paul, and says: "It gives an intimate insight into his marvelously tender, sensitive, yet eager, almost violent character. Winning protestations of affection stand almost side by side with excoriations of biting irony. Withal, the Apostle has not forgotten the Corinthians' fancy for rhetorical variety and elegance of statement. His

contrasts, ellipses, paradoxes, delicate verbal innuendoes often fairly defy translation." But enough. These examples of his vigorous, virile writing could be multiplied indefinitely. We feel that this is writing, and that we have here not only a theological work, but a work of English literature.

Let me bring out another excellency of this book that is far more important. To call it up-to-date would not sufficiently characterize this excellency, for all books on Scripture can be brought up-to-date by publishing recent decisions. However, in spite of such addenda, old-fashioned views and prejudices of authors must linger in the pages. And unhappily, in reading some of these so-called standard manuals in English, one easily sees that the trail of the serpent is over them all. The authors of these works had been so far borne along the stream of non-Catholic thought and prejudice that, if one follows their text, it is quite hard at times to reach a conclusion which can be reconciled with the official decisions that out of respect for authority have been added in later editions. It is quite clear that the authors had not anticipated adverse decisions. It is quite clear that they put too much trust in the scholarship of the then flourishing Biblical critics, mostly non-Catholic—men of great reputation in their day but now happily fading into oblivion. Some Catholics alas! went out into the night, and they too have been forgotten. These books were written in a spirit of scientific exaltation. The writers had forgotten what Father Simon bears well in mind that "the letter indeed killeth, but the spirit quickeneth" (II Cor., iii. 6). Such works can never be rewritten, revamped, reëdited. They are hopelessly out-of-date. They are best forgotten, or remembered perhaps as pioneer attempts of men who meant well but who, unhappily for themselves and the enduring value of their works, had forgotten the value of that little phrase our sermon professors dinned so industriously into our ears at Propaganda: "*Sentite cum Ecclesia.*"

Father Simon does not lack scientific enthusiasm, but one feels that deeper and stronger in his book runs his enthusiasm for the Faith, without which what doth anything profit?

But the reviewer in his enthusiasm bids fair to write a book, rather than a book review. So let us sum up a few of the good points of the new Manual. The book is pleasingly bound, and not too bulky in spite of its nearly 500 pages. It is printed in clear type on good paper. It is written in far better English than the ordinary textbook. It bears the impress not merely of the scientific knowledge of the author but of his mystical spirit. It is up-to-date, and will remain so, because it is Catholic. It is well indexed—having an "Index of Subjects, Proper Names, etc.," and an "Index of Scripture Passages which are quoted, Commented on, Referred to," also an "Index

of Scripture Passages Commented on in the Roman Breviary." In its contents it is a practically complete manual of Introduction to the entire New Testament. The reviewer cordially recommends the book to the student of the New Testament, whether he be priest or layman.

JOSEPH A. MURPHY, D.D.

THE CHURCH AND THE HOME

Those persons who are inclined to think and speak optimistically about "the new freedom" of our times, who praise the rebellion of youth as self-expression, who look upon our "jazz age" as the transition period from old and artificial ways of looking at life to something infinitely better than anything the world has yet seen, would do well to read and study the new work on the Home by Father Gillis.* The facts and their real meaning are therein forcefully brought out. What is politely called individualism is nothing more than immorality, the "new freedom" is nothing else than "new paganism," and the present state of society is not encouraging, but alarming. Nor does Father Gillis speak in generalities, for on every page he refers to what is being openly taught, advocated, and practised with disastrous consequences all over the civilized world; and the fear of being considered old-fashioned or pessimistic, or being dubbed a reformer, does not intimidate him or prevent him from calling these evils by their true names and from pointing out the moral chaos of the world and the destruction with which society is now threatened.

The first thing necessary for betterment is that attention be called to what is wrong. But that is not enough. The remedy must be prescribed. Here also Father Gillis's book is a corrective; for even among those who have vision sufficient to see that all is not well with the world and that there is urgent need of change, there are unfortunately many who have no conception of how the desirable change is to be brought about. We see well-meaning, but blundering, reformers who center all their efforts on correcting what are minor abuses or effects, while overlooking huge evils which are breeders of the rest. They denounce the wrongs of the licentious stage and bad literature, and inveigh against the harm done by cocktails and cigarettes, all the while oblivious of the crucial moral problem of the hour. They scold our young men and young women, our boys and girls, for their fast ways, immodest dress, and boldness of speech and manners, not considering that the deplorable actions of their elders, from whom we have a right to expect better things, speak so loud today as to drown out the voice of their remonstrance. Parents who misbehave cannot

* *The Catholic Church and the Home.* By the Rev. James M. Gillis, C.S.P. (The Macmillan Co., New York City).

with good grace or success correct their children who misbehave. The basis and source of the evils which so many condemn is not, therefore, primarily in some special waywardness of the younger generation or in some special unpropitiousness of the times, but in the teachings, principles, training and example that form the conduct of the older people.

Modern youth disregards the rules held sacred by the past, because it disbelieves the ideas handed down from the past, and it disbelieves them because the home, where it received for better or for worse its first and enduring impressions, has taught it to disbelieve. Revolutionary ideas concerning love, marriage, and family life account for the evil root from which has arisen the evil tree and the evil fruits we are considering. There is a widespread movement today for the abolition of marriage and the family, and everybody knows how generally divorce and race-suicide are practised. Why should sociologists, moralists, and educators, then, be racking their brains to discover an explanation of the phenomenon that young people, issuing from homes where God is flouted, faith laughed at, and morality scorned, are so loose in their speech, manners, acts and general behavior?

Certainly, they are blind who cannot trace the manifest connection of cause and effect in this matter; who cannot read aright the lessons of history and experience; who cannot see that the corruption of society today is the product of the corruption of home-life in the past and present generation; who cannot foresee that this will inevitably lead to chaos and anarchy. But "'tis true, 'tis pity"; and it has ever been so. On the eve of the Deluge the people knew nothing of the extremity of their state, till swept away; on the eve of the Great War the optimists were boasting of the discoveries of science and the wonders of materialism. Would that statesmen, educators, writers, and all leaders of thought today would recognize the warning signals and direct their course according to the teachings of religion, which alone can save the world! There is no hope for improvement and for the salvation of society, until the sanctity of the home and married state be recognized. This is the lesson of Father Gillis's book, and we hope his words will be widely read and heeded.

CHARLES J. CALLAN, O.P.

SCIENCE AND THE SOUL

"The Triumph of Life," which has taken twelve years in the writing, may be looked upon as the last gift of Canon Barry to the reading public from his active life as a priest, though we may hope—wishing

* *The Triumph of Life, or Science and the Soul*. By William Barry, D.D. (Longmans, Green & Co., New York City).

him therein *multos annos*—that from his retirement in Oxford we may be given other products of his pen.

This book attacks the age-long controversy, going back to the days of the earliest Greek thinkers at least, between mechanism and animism (as the author calls it in non-ethnological language), meaning a belief in a something over and different in living as compared with non-living matter, and still more as between man and all other matter, living or not. Is this a world in which mathematical, chemical and physical formulæ exhaust all explanations, or are there categories which these do not and cannot reach? And again—master sophism of all, as the author calls it—can we have secure knowledge of external things? What attitude the writer takes towards these questions need hardly be indicated, nor will those familiar with his writings feel any surprise at the wealth of erudition and the charm of diction with which the discussion is adorned. Let us not fail to note the many side paths which open up great fields for careful thought, such as the fascinating discussion of the relation of the Scholastic idea of *materia signata* to the question of the diversity of mental gifts in men.

When one reads this book or considers the various facts on which the argument in it is based, one wonders, by no means for the first time, how it happens that what seems so clear, so unassailable to us should produce no effect upon men of honesty and ability, for everybody knows that there are such to whom the miracle of man is nothing but a few pinches of chemicals and a few vessels of water, and necessarily the rest of nature is as simple of explanation. It is amazing, but it is true. How are we to explain it?

One hint at a reply we receive from a pregnant remark of the writer: "Summing the whole dispute in technical terms, I say that the method of science is quantity, the method of life is quality. In the attempt to analyze quality into quantity, quality is lost." Readers of this REVIEW will doubtless remember that Duhem spent many of his later years in pressing the point that, if the Middle Ages (in their later part) had a tendency to magnify quality, the tendency of these later times is to be obsessed with quantity. When one studies the intense mathematical significance of what is now known or surmised respecting electrons, protons, and the still smaller electrical corpuscles which seem to compose the "electrical field," it is not difficult to understand how this obsession may arise. But that it is an obsession, there is no doubt, and those who desire to study its origin and history may be advised to study Professor Brutt's very interesting book, "Metaphysical Foundations of Physics." But, of course, that is not the full reply. Something, our author thinks, must be left dark in our reasoning about God, conscience, and immortality, or else would be lost the

great beauty of a moral choice, for "our Maker will not accept as meritorious a service where freedom is excluded."

In so brief a notice as this, it is impossible adequately to cover the topics dealt with, but perhaps enough has been said to commend this most interesting book to all lovers of serious reading.

One small grumble—there is no Index, a flaw which should be removed in the next edition.

BERTRAM C. A. WINDLE, F.R.S.

RECENT FICTION

Recent Catholic fiction includes one novel concerned with the life of Our Lord. Father Leo Murphy's "The Hill of Triumph" is reverently written and incorporates a considerable amount of information regarding the first Holy Week. Aureliana is the daughter of a Roman general, and spends much time in the company of her Jewish maid. As a result she learns the blessed doctrine of Christ, and comes to believe in Him with all her heart. Naturally the other members of her household are affected both by her faith and by the august events which engross all Jerusalem. The story then proceeds through various incidents to a dramatic finale. One yearns for more dignity and restraint in the telling and for a vastly smaller number of trite epithets. The book is nevertheless deserving of favor, particularly in view of the dearth of religious novels.

"Mary O'Gorman" is the story of a good girl who lives in a New England mill town. The task of providing for several younger brothers and sisters has lain heavily upon her shoulders; and when a "raise" appears to be the prelude to marriage with the handsome young son of the employer, she is, understandably enough, envied by most of the neighbors. The socially ambitious mother interferes, however, so that the ultimate happiness must be postponed to a later chapter. It comes plentifully, although one must avoid revealing how to those who are interested enough to buy the book. Miss Low has described life rather than written a novel, so that one knows she has still to travel a long way before success is at hand. Her story is agreeable and wholesome enough to make us wish her courage to struggle on.

Of Father Whalen's "Celibate Father" and "What Priests Never Tell," it is sufficient to say that they are neither better nor worse than his other works. The first, which is the history of Father McGee's most strenuous charity, has bright moments. Of the second story I

* *The Hill of Triumph*. By Rev. Leo Murphy (P. J. Kenedy and Sons, New York City).—*Mary O'Gorman*. By Ruth Mary Low (H. L. Kilner and Company, Philadelphia).—*What Priests Never Tell*. By Rev. Will W. Whalen (B. Herder Book Co., St. Louis, Mo.).—*The Celibate Father*. By Rev. Will W. Whalen (B. Herder Book Co., St. Louis, Mo.).—*The Spreading Dawn*. By Basil King (Harper and Brothers, New York City).

may be permitted to say, in all reverence, that I think it ought never to have been told at all. Both stories do bring to mind, however, the rich material accumulated by a priest's experience and do suggest that much of it could be transmuted into singularly effective fiction. Too bad more of this transmutation is not being effected—for the edification and delight of us all!

Basil King possessed an extraordinary facility of narrative, which during his final years he devoted to various kinds of what may be termed spiritistic exploration. Nothing interested him more than the life beyond, and this he tried to humanize in the same way as he enjoyed embellishing the circumstances of earth. "The Spreading Dawn" is a series of short stories which outline several experiences with death and what followed. A Catholic reader is likely to feel that the terrible sacredness of such moments has been unduly minimized. On the other hand, it is probable that reading them might do people obsessed with horrible visions a great deal of good. None of the stories is convincing, but all are deftly etched and sprinkled with impressive incidents.

GEORGE N. SHUSTER.

CHRISTIAN SOCIOLOGY

Since the call to social service under Catholic auspices, definitely stimulated in modern times by the *Rerum Novarum* of Pope Leo XIII, there has been a vast accumulation of material from the pens of Catholic sociologists which have set forth the principles of Catholic social activity. It has been, therefore, the purpose of the authors of "Introductory Sociology"* to concentrate as much as possible of the best that can be gleaned from these writings in one book. As is to be expected, this present work concerns itself primarily with the principles and theories of Catholic social action, and makes the actual practice a matter of secondary importance.

This program of procedure marks off at once the Catholic sociologist from all others. To him man is not a mere "case" or "specimen." Though he might accept the definition of sociology as "science which deals with or treats of the social relations of human beings and of their entire social life, with a view to promoting social welfare," a Catholic sociologist will never lose sight of the eternal destiny that is the portion of every individual. Consequently, every suggestion of social betterment must be tested by its effects on the final end of man.

The present volume will be welcomed as a text-book by students of sociology. In fulfillment of this purpose the authors have been thorough and painstaking. The nostrums of humanitarian sociology (built

**Introductory Sociology*. By the Reverend Albert Muntsch, S.J., and the Reverend H. S. Spalding, S.J. (D. C. Heath and Co., New York City).

solely on the bare adage of the Golden Rule), which too frequently operate on the basis of a refined selfishness, are discussed and their permanent efficacy challenged. Statistics of social work are estimated at their true value, and "environment" is properly judged as a powerful influence, but not an infallible criterion. That the central theme of the authors represents but one phase of man's life is recognized, and that is placed in proper relation to the others. Consequently, we view the object of this particular science as modified or enlarged by their influence. The definite program emanating from Catholic principles is developed, and its achievements and possibilities are summarized. In this there is a candid admission that there is much to be done. The activity of the State in social problems is considered, and the proper limits are set to its prerogatives. While the advancement of the common good is its chief purpose, the State is not competent of itself to deal with all phases of human welfare, and it should accept the coöperation but not dominate the activities of the societies that are organized to that end. Some important documents on welfare work are added in the appendix. The text itself is carefully documented, and the way to deeper sources in the study is indicated.

It is pleasing to note the insistence that the word "charity" be retained in connection with social work, since it is a silent reminder to the worker of the one conviction that must guide his efforts. The social worker must find in Christ the prototype of every virtue required in his calling, and find in the Gospels—as the authors point out—the best of social text-books, the best social histories, for their study and meditation. The potential worker is urged particularly to bring to the service the spirit of self-effacement and self-sacrifice. "For the law of Christian charity operates in the soul of Christ's disciple to the exclusion of self."

This interesting volume deserves a wide reception as a text-book, but it is to be hoped that its utility will not be limited to professed students of sociology. It should command the interest of all to whom the welfare work of the Church has even a passing appeal.

GEORGE C. POWERS, A.F.M., S.T.D.

Other Recent Publications

A Catholic View of Holism. By Monsignor Kolbe, D.D., D.Litt., of the University of Cape Town (The Macmillan Co., New York City).

General Smuts of South Africa has added to his honors won as soldier and statesman a new title to fame in his book "Holism and Evolution," which has been acclaimed as a remarkable contribution to the question of evolution. Briefly, the doctrine of Holism or Wholism (Greek *holos*,

whole) states that there is a continuous chain from chaos to spirituality, from the irreducible elements up to man, and that it is the something added to the lower form of being making it a "whole"—such as the electron joined to the nucleus and making it an atom—that explains the process. At first sight, this theory might seem sheer materialism, all the more so as Gen. Smuts has nothing to say about creation of matter or special divine intervention at any stage of the evolution he defends. The truth is, however, that Gen. Smuts' silence on these points is due entirely to the limited, introductory scope of his book. He writes as a scientist, not as a metaphysician or theologian. The activity of the First Cause he considers as implicit in his doctrine of the insufficiency of the particular, and in a *Foreword* to Msgr. Kolbe's book he welcomes the religious development given to his concept by the latter.

The chief merit of Holism, as Msgr. Kolbe explains, is that it offers a basic idea for the explanation of the phenomena of the visible world, and marks a return in modern thought to the older and saner outlook that prevailed before the mechanical world-view of Descartes appeared to introduce topsy-turvydom in philosophy. The Holism of Gen. Smuts accepts the evolutionary idea of Darwin, but casts it in a mold that has a decidedly hylomorphic appearance. Msgr. Kolbe professes himself also a Holist, inasmuch as he accepts "wholes" (*i.e.*, substantial forms), which give completeness to various kinds of being. Indeed, he is more of a Holist than Gen. Smuts himself, for he takes account of certain categories of existence which the General knows nothing about (*viz.*, the purely spiritual and the supernatural). As regards evolution, while the Monsignor holds that in the Universe there has been a continuous growth, and that the parts are linked in an unbroken chain of being from lowest to highest, he criticizes the Smuts theory on several counts, especially in that it fails to consider creation, ignores the Infinite in the great transitions of its evolutionary process, and assumes that there are only two "jumps" to be accounted for—those namely from matter to life and from life to sense. One of his jumps (from matter to life) "we may make tentatively with him, though Science has not yet done so; a second (from vegetative to sensitive life) we may make on the evidence; but there is a third (from sense to mind) which we have to declare impossible except to a second creative Word, and a fourth, the greatest of all (from the natural to the supernatural), which he ignores as not within his ken, though it is well in his field of phenomena."

Msgr. Kolbe also has interesting chapters in which he takes exception to the doctrine that the cell is the unit of life, to the philosophical import of the Einstein theory, and to certain *obiter dicta* on Catholic morality.

The Curé D'Ars—St. Jean-Marie-B. Vianney (1786-1859) By the Abbé Francis Trochu. Translated by Dom Ernest Graf, O.S.B. (P. J. Kenedy and Sons, New York City).

Who are the world's greatest men? Undoubtedly, those who have reached a very high degree of self-knowledge, of self-conquest, and of influence for good over their fellow-men. Self-knowledge is admittedly difficult and rare.

Self-conquest is the hardest and the greatest victory. Making men morally better and stronger is the finest kind of educational activity.

Measured by any one of these tests or by all of them together, many who have been called great had merely the shadow or appearance of greatness. Reckless biographers and intemperate users of words often call men great and heroic without having applied any searching tests to them. Here a certain kind and amount of rationalism would be profitable for us all. If one wishes to learn something about real greatness and heroism, one need only read a life like that of St. Jean-Marie B. Vianney, *Curé d'Ars*, written by the Abbé Trochu. The reader will find here, not only true human greatness and real heroism and a tremendous power and influence for good over all kinds of people, but also striking supernatural phenomena which were authenticated in the apostolic process of canonization.

Not everything credited to the holy Curé as virtue is necessary for holiness. He had his individuality, and the reader must use his discretion and consider that, though the material of his neighbor's coat may please him, yet its dimensions may not fit him. By reading a number of such lives one learns that, whilst motives and aims and virtues are about the same in all, the methods and details are different. A man may be a very holy and efficient priest, and yet not spend as much time in the confessional as this Saint of the confessional did, nor employ his methods, though his treatment of penitents was altogether a common sense method and worthy of imitation. He was eminently sane and reasonable and practical as a confessor.

All religious-minded men may learn much from this Life. Priests, too, will find much here that will encourage and instruct and also protect them against disheartening disappointments in their work. Among these things may be mentioned: (1) that holiness is a growth in which one advances slowly and step by step; (2) that there is no great holiness achieved without many trials and sufferings and penances, self-chosen and divinely imposed; (3) that a holy pastor will reform a parish which is unresponsive to ordinary means and efforts.

The translation is idiomatic. The book was made in England, and has wide margins and good type. Though it has more pages than the Abbé Monnin's *Life of the Saint*, it is much shorter. Though Trochu is critical of Monnin's work and makes certain claims for his own, we believe that for all practical purposes the older *Life*—Monnin's—is entirely satisfying and fully as edifying.

Fr. W.

Stock Charges Against the Bible. By Claude Kean, O.F.M. Adapted from the German of Tharcisius Paffrath, O.F.M. (B. Herder Book Co., St. Louis, Mo.).

More accurately this volume would be named "Stock Charges Against the Old Testament," since it is confined to the discussion of difficulties against the older parts of the Bible—chiefly the Pentateuch and Josue. It abbreviates a more extensive work in German, and perhaps the author intends to complement this volume by similar books dealing with other parts of Holy Scripture. We hope he does intend this, for the present book meets a need, and does its work well. Today almost everyone who can read is familiar

with the charges that are advanced against the Bible, especially with the assertions that much contained in it cannot be reconciled with science or common sense. But what percentage of Christians or Catholics know how to answer the charges, or have ever heard the solution of the difficulties, or even know of a book that meets the objectors on their own ground of science or common sense? If an offhand test were made, we should perhaps find that the percentage was very low, even among the educated. Hence, Fr. Kean has done a very useful service in writing answers to fifty objections that are heard or read today by everyone who reads the literature that has the widest circulation, or who exchanges talk with others that are familiar with this literature. For it is not only the propagandist of atheism or unbelief that circulates the charges considered in this book; many a time an honest inquirer is looking for light and information, and offers difficulties in order that they may be solved. The points treated by Fr. Kean are not those of specialist interest, but those which even the man in the street inquires about; and the treatment is therefore accommodated to the capacity of persons of ordinary intelligence and training, technicalities being avoided and the topics discussed in a free and entertaining manner.

The book is useful, not only for those who read or study the Bible, but also for all fair-minded persons who wish to hear a reliable account of the other side of the attacks on the Bible. Such readers will be convinced of the weakness and futility of the stock charges which Fr. Kean refutes. May the author follow this work by others of similar character and excellence!

Official Bulletin of the University of Notre Dame. Vol. XXI. Number 4. *Religious Survey 1925-1926.*

The training of character and the formation of ideals make up the theme of this Sixth Annual Religious Survey of the University of Notre Dame. In it the students have freely and anonymously set forth their part in the religious life that Notre Dame offers them; we can see here a faithful picture, if we remember that in their modesty they have spoken more evil of themselves than good. The detailed analysis of the answers to the questionnaire spread throughout these pages will give the reader an insight into the means employed, and will be to him what they are intended to be, namely, a source of both inspiration and edification. And if one compares the Notre Dame Religious Survey with similar ones made recently in non-Catholic Universities, one cannot fail to be impressed by the striking argument which the comparison makes in favor of training in religion and of Catholic education. The Notre Dame Religious Survey deserves to be read by every priest.

Do We Remember? By Francis de Paravicini (B. Herder Book Company, St. Louis, Mo.).

The Baroness de Paravicini, who knows and loves everything about Oxford, asks a question of all English-speaking Catholics. Do we remember what hardships were borne by the Recusants under the iron reign of Elizabeth so that the Faith might be conserved for the sanctification of

years to come? Or have we grown forgetful of that matchless story of martyrs' sorrows and the fidelity of heroic women? During the past month England has been recalling Tyburn and many another place of suffering. We all should have our share in these great memorials. "Do We Remember?" is therefore an admirable book of the hour. Written fluently and simply, its accurate reconstruction of an historic era never interferes with the progress of the narrative.

The Oxford of the late sixteenth century had witnessed a great deal of spoilation and wanton repression. Venerable chapels had been rifled of treasure, altars had been overthrown, whole libraries had been destroyed. Some of the most eminent among the University's scholars had been cast into prison for refusing to obey the royal mandates, and every inducement was offered the young to stray down alien spiritual paths. Nevertheless, there was a great deal of quiet fidelity. The Baroness de Paravicini introduces several typical groups. First of all the family of the Fords, notably Veronica, whose simple charm and loyalty are not unlike the qualities of the best Shakesperian heroines. Then there is a handful of young scholars, all of whom feel the dull weight of repression. Finally we meet the priests, destined in the end to be caught by spies and sentenced to death. On the other side, of course, are the weaklings and the royal emissaries—people whom any lover of courage will loathe.

There is no complexity of plot in this little book. Almost all of it has been distilled from old records, notably the writings of Bishop Challoner. But everything interlocks very nicely, and the reader goes from page to page with no flagging of interest. One cannot, of course, say that here is a great novel revealing anything like a masterly grip on life. The characters are "literary people," neatly ticketed and described rather than virile folk who have the stature of neighbors. The real virtue of the book lies in its attractive evocation of an historic atmosphere. Oxford has retained its charm throughout centuries; and the core of all its treasured loveliness is certainly the melody which the old Faith inscribed into its myriad stones. The Baroness de Paravicini will enable many to understand Oxford from this point of view. A wealth of illustrations serve the purpose and enhance the quality of the book, which, I feel sure, will find its way to numerous library tables.

G. N. S.

The Supplementary Bible. An Anthology of the Greatest Literature of the Christian Era Reflecting the Spirit of the Bible and Restating Its Immortal Truths. Edited by Rev. Wm. B. Millard, A.M., D.D. With Cooperation of a Board of Associate Editors (Buxton-Westerman Co., Chicago).

The claim made by the seventy Protestant clergymen who collaborated in producing this book is that its writings are divinely inspired, just as much as the books of Holy Scripture. It is true that the poems and prose passages selected by them from English writers are inspiring—*i.e.*, that they contain noble thoughts well expressed; but a literary criterion is not a test here, for many parts of Holy Scripture are not literarily beautiful, although inspired, and what seems inspiring in a poem or prose composition to one is often uninspiring to another. God continues to give inspirations (*i.e.*,

actual illuminations and directions for guidance of conduct) as He did in the days of the Scripture writers; He does not give inspiration to any others except those writers: to compose a book which will have Him as its principal author, in such wise that it can be truly called the Word of God and His message to mankind which all are bound to accept. In this last sense the Bible is unique, and has the sole claim to inspiration. The Church, the custodian and interpreter of revelation, has fixed the Canon of inspired books once for all, and a supplement to the Canon is impossible. The Bible and Tradition are the two golden caskets committed to the Church by Christ in which are stored the gems of His sacred teaching, and, while nature and art also proclaim the glory of God, revelation bears the impress of His name in fairer lines, and speaks to us in His own words of His will and the way of salvation.

With this explanation premised, we are pleased to give special commendation of this book, for, as the authors themselves say, it aims to restate in very choice literary selections the everlasting truths of Holy Writ. It is a book which will repay anyone to possess and read from its pages daily.

The Sacramentals According to the Code of Canon Law. By the Rev. J. L. Paschang, J.C.L. of the Diocese of Omaha.—**Mass Stipends.** By the Rev. C. F. Keller, S.T.B., J.C.L., of the Archdiocese of Philadelphia.—**Extreme Unction.** By the Rev. A. J. Kilker, J.C.L., of the Archdiocese of Philadelphia.

The three above-mentioned works are dissertations that were submitted in 1925 and 1926 to the Faculty of Canon Law of the Catholic University of America, in partial fulfillment of the requirements for the degree of Doctor of Canon Law.

That the subjects treated are important ones is evident; for the Sacramentals obtain many blessings for leading a Christian life, and Extreme Unction is the great gift of Our Lord for the hour of death, while the lawfulness of Mass stipends is frequently misunderstood or called into question. The bibliographies of these dissertations show that the importance of their subjects have called forth many works; but a study of these lists will show that most of those works are studies from the theological or historical standpoint, or at least that there are few special treatises or monographs on the juridical aspects and with reference to the New Code. It is this last point of view from which the subjects are discussed in these dissertations: introductory historical and theological notions of the subject matters are premised, but the most of each book is taken up with explanations of the pertinent canons as given in the Code. Hence these books are among the first of their kind—we believe they are the first in the English language—and may be regarded as important contributions to the knowledge of the Church Law on subjects of practical religious interest.



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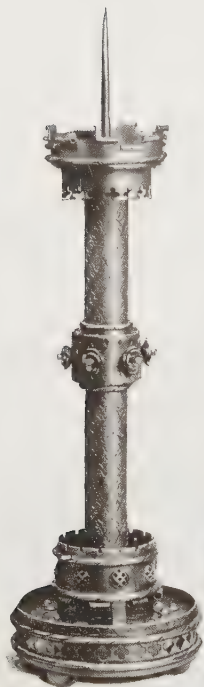
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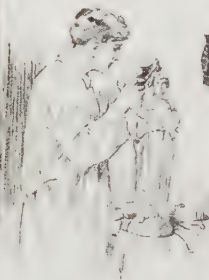
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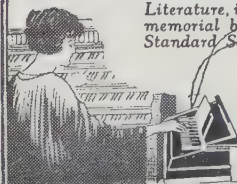
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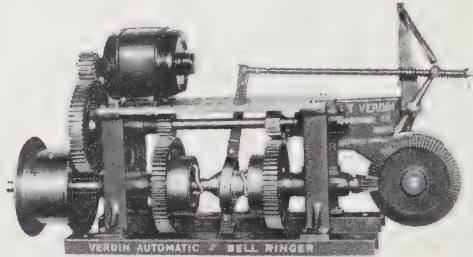
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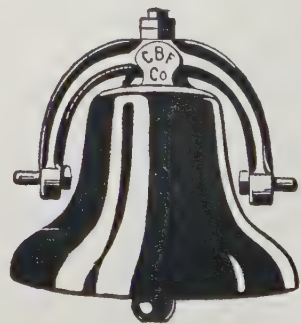
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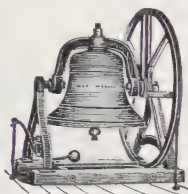
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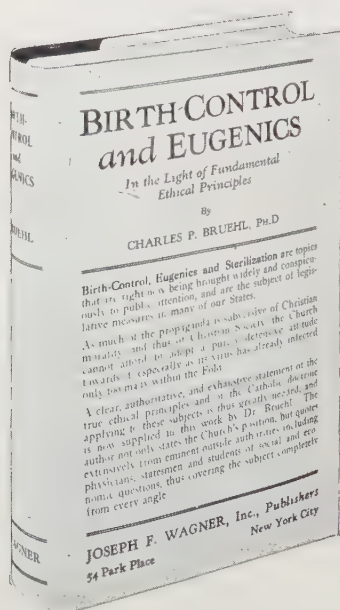
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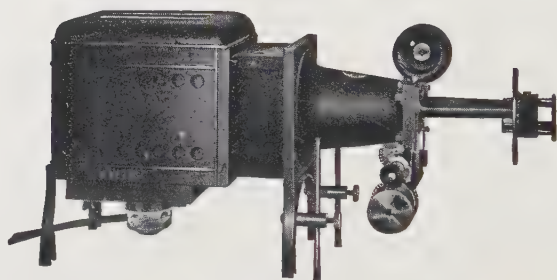
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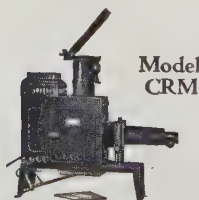
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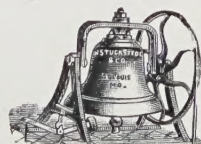
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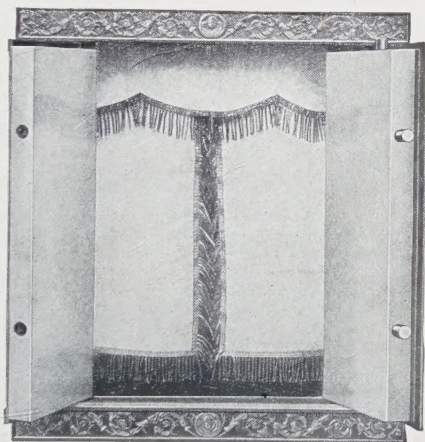
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